

FAMILIAR

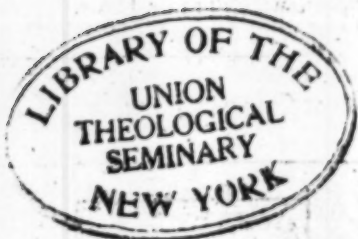
TREATISE, laying downe
CASES OF CONSCIENCE,

Furthering to perseverance in
SANCTIFICATION.

By Thomas Cooper, preacher of Gods word.



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TO THE RIGHT WORSHIPFULL, MY HARTIE

Wel-willers, the Ladie Rumney, Mr. Springham,
Mr. Slany, Mr. Parkhurst, Mr. Clarke,
Mr. Vincent, Mr. Mosley, and Mr. Thaire,
and the rest of my Christian auditors, and
Iouing neighbors, grace, mercie and peace
from God the Father, through Iesus
Christ our Lord, bee multiplied.



Right worshipfull, and dearely
beloued in the Lord Iesus: It is
the mercie of the Lord, that wee
are not utterly consumed, because
his compassions faile not. Hath
not our long prosperitie hardened
our hearts, and lulled vs in secu-
ritie? And when we say, peace and safety, may not a
sudden destruction come vpon vs, as the trauaile vpon
a woman with childe, and we shall not escape? Doe not
our impudent and desperate finnes, daily call downe for
vengeance against vs, in that we put the euill day farre
from vs, that wee may still approach to the seat of igno-
quity, hardning our hearts yet more and more that we
cannot repent? And is not the enuious man busie to sow
tares, now wee are asleepe? Are not our aduersaries
watchfull and diligent in their malicious and bloody
practises against the Church of God, practising daylie
the overthrow thereof? will any thing serue their turne

but to raze out all distress, and are we generally any
better then such trees as are able to bee hewen downe;
and cast into the fire? Hath this vnprofitable fig-tree
for all this dressing and fencing, for all this lopping
and donging, yet brought forth fruit worthie of repen-
tance? Surely though we should neuer so much stand v-
pon our iustification with Saul, that wee haue fulfilled
the Commandements of the Lord; that we are an holy
people, the Lord shall finde no iniquity in vs, &c. yet
the bleating of the sheepe, and lowing of the oxen: the
sparing of Agag, and reseruing of his offals, is a noto-
rious euidence to conuince our hypocrisie. And there-
fore, though we flatter our selues with Agag, that the
bitternesse of death is past, because happilie the Lord in
great patience hath yet waited vpon vs, and put off
many desperate blowes, that might haue light heauilie
vpon vs: yet certainly when hee sees a conuenient time
he will execute vengeance, and wound the hairie scalpe
of all those that goe on in their wickednesse. And is not
this a speciall euidence, that we goe on in our sinnes, and
intend not repentance, because we either hate to be re-
formed, and haue cast the word behinde our backes: or
els heape vp teachers according to our own lusts, which
may prophetic of new wine and strong drinke, to mor-
row shall be as to day, or much more abundant? And
is it not a fearefull argument of the wrath of God, yea-
die to seaze vpon vs, in that wee haue chosen and em-
braced the world, that thirsts after our blood, and haue
cast out that sword which should stand in the gappe, to
turne away the vengeance? What then is the reason
that we are not utterly consumed: that our aduersaries
the Papists haue not had their desire? Surely they shall

not say, where is now our God? because they shall not blas-
pheme that great & glorious Name of our God, which
is called upon of vs: And therefore, not vnto vs oh Lord;
not vnto vs, but vnto thy Name giue the glory, euen for
thy truth & righteousness sake. Though we are not wor-
thy of the least of Gods mercies, though we haue deserved
to be ouerwhelmed with all his plagues, yet the Lord is
worthy of all praise and glory: and therefore he hath de-
liuered vs, that we might glorifie him: and shall not the
Judge of all the world do right? wil he punish the righte-
ous with the wicked? must not Lot be taken out of So-
dom, before the vengeance be inflicted? shall not euery
one be a means to spare the Citie for his sake? Behold,
here another ground of the patience of God, euen the
holy seed that yet remaines: the Lord hath a little flocke
which is as deare vnto him, as the apple of his eye: this
hath he chosen for himselfe in Iesus Christ; before the
foundations of the world were laid. This he hath made
glorious through his beaultie, which he hath set vpon it:
this he hath promised to be with vs to the end of the
world: Can any thing be against vs if the lord be with
vs? shall not he make our enemies our footstool? shall not
the lord tread Satan vnder our feet? blessed be God in Ie-
sus Christ, that hath made bare his mighty army in the
sight & view of all the world of our enemies? Did not the
papists once acknowledge that God was become a lather-
ran? do they not feel to this day, that he that keeps I srael
doth neither slumber nor sleep? hath not our God watched
ouer vs, when wee haue slept in security? hath not he
fought for vs, when our carnal weapons haue bin confound-
ed? hath he not got himselfe the glory of all our deliuer-
ces, that so we might at length giue him the glory of his
free

free marches, that so we might not be afraid of any evil
tidings, that still we might feare, and depart from evil
while the wicked rage, & are careless, surely how soever
the pit is digged for the wicked, and the consumption
decreed shall passe over to the confounding of hypocrites
how soever sinners in Sion shall be afraid, and feare shall
take hold of the hypocrites, when Gods wrath approacheth
yet shall the upright heart then lift up their heads be-
cause their saluation draweth neere. The purging of
the Church of hypocrites (shalbe the preparing thereof to
greater glorie and safetie, and the anointed of the Lord
shall gaine more honour and securitie, when the Lord
Iesus shall be more aduanced upon his holy hill of Sion.
And are not our enemies hastening hereunto? hath not
the patience of policie enraged them more and more,
and doth not their wickednesse so breake out, that it can
no longer be endured? Is it not time together with the
safety of our soules, to prouide also for the securitie of
our liues and states? Blessed bee the Lord for the vigi-
lance and courage of the state. Oh, blessed bee our God
for his watchfulnesse ouer vs, were not all our building
and watching else in vaine? And is it not then more
then time to keepe our God waking by our prayers and
teares? Is it not his time to awake out of securitie, that
so we may make our peace with God, that he may stil for
his glory preserve the peace of his Churches, that he may
still preuent and confound the enemies of his Church?
And could I now hold my peace in this day of good ty-
dings, when the Lord hath euem againe giuen vs our
liues for a prey, and pluckt vs as a prey out of the teeth
of the deuourer? Haue I not vowed a iocely remem-
brance, for that great deliuerance from the gunpowder
Treason

Transferr'd and doth the glorious Lord fill vs with
cassons to renew that great deliuerance? Are not his
mercies renew'd every morning vnto vs, so great is his
faithfulnesse, and shall not we renew our thankfulness
by renewing our repentance? Shall wee not remember
from whence wee are fallen, by remembering from
whence we haue been deliuered, that so we may iustifie
the free mercie of our God in our great deliuerances:
and renewing our right in Iesus Christ, that so we may
renew our first loue, and be enabled to walke worthy
of the mercies of our God, in strengthening the things
that are readie to die, and continuing with all patience
and persenerance, that no man take away our Crowne
from vs? Are not our earthly Crownes often shaken,
that so we may bee sure of the heauenly inheritance,
which cannot bee shaken, that so we may hasten from
this prison, to that citie which is aboue? And hath not
our gracious God giuen vs euen Eagles wings, that we
may mount vp from the loue of this world, that we may
flie away from the enticing vanities thereof, & so come
to that eternall rest? May we not liue by faith in the
experience of these so strange and unexpected deliue-
rances: that he which hath deliuered, doth all still deli-
uer vs, yea for his Names sake will deliuer vs from all
vnrasonable men, yea from euery euill worke, that so
we may be made meet for that glorious inheritance?
And shall not this little sparke yeeld some light herunto,
till the depth of mischiefe being further disconered, the
candle may be lighted, and set vp vpon the hill, to direct
all to come out of Babylon, to further the Saints in
their iourney to the heauenlie Ierusalem: surely as it
pleaseth God to lend oportunitie and libertie, so shall I

not be wanting by Gods grace, from that light, which is
such a torch, that may either burne up all the stubble of
Popery, or else may sufficientlie warne vs to auoid the
danger thereof. Meane while I haue thought good to
take this occasion, to maintain the soundnes of our spi-
ritua'l standing and recovery out of any decayes there-
in, that so wee may bee thereby fitted to those further
mercies which the Lord hath in store for vs. And see-
ing it hath pleased God to make you instruments (belo-
ued) of my seiling in the Citie, and exercise of my cal-
ling, I haue accounted it my duetie to consecrate these
first fruits of my seiled labours vnto you: beseeching the
Lord to giue you vnderstanding in all things: and to
preserue you blamelesse and vnspotted in these e-
uill times, vnto the day of Iesus Christ, to
whose gracious protection I doe
most hartily commend you,
resting in him.

Your worships poore remembran-
cer at the throne of Grace,

THOMAS COOPER.

TO THE CHRISTIAN READER;
WISDOME TO DISCERN HIS E-
state aright, and grace to grow for-
ward to perfection.

Beloued in the Lord Iesus, this is a most dangerous; and yet very easie and plausible delusion, to conceit unto our selves an estate in grace, when as yet we remain the bond-slaves of Satan. And it is a very difficult, and yet most necessarie triall, to discern our constant abiding and proceeding in this estate of grace. For (to passe by those who make a mocke of conversion, as being a touch of newelkie, a brand of inconstancie, and imputation of hypocritisie) who is there almost that flatters not himselfe to bee in the favour of God, and so interessed in his grace? And hath hee not many such pretences and colourd buttresses, which may so abuse his iudgement, that he may thinke himselfe to bee somewhat, when he is nothing: and so refusing to be found in Christ, by being lost, and christied to himselfe; thereby become worse then nothing? Better were to haue beene borne, then so to be deceived. Oh how the wisdom of the Ieshu prooueth heere euillie against God! Is not this the iudgement vpon the world, that they which see not, might see; and that they which see might bee made blinde? Consider first, I pray you, how many occasions to this deceit. Is any lesse badlie disposed by the heauie of false conceits, his complexion? Is any restrained from some act of euill by nature's impotencie and determinie? Behold when these on the naturall man procure any dangerous portents,

Galat. 5.

Rom. 8. 7.

John 9. 41.

Occasions to

be conceale a

the heauie of false conceits,

his complexion,

Is any restrained from some act of

euill by nature's impotencie and determinie?

Behold when these on the naturall man procure any dangerous portents,

stumbling blockes as it is nature, as affording some
 shew of good, more than is of others of an harder consti-
 tution, as breaking out lesse into grasse enils; then such who
 by naturall ability are more prone and provoked thereto,
 and so to resist the holy meanes of conversion: and is it
 not esteemed a sufficient measure of goodnesse, to bee lesse
 enill then others? howsoever the desire and fountaine of
 corruption be the same in all? Is not the seeming good
 which by naturall benefite shewes forth in the world, ac-
 counted currant haliewe, and thereby excludeth the true
 power of well-doing?

For is altho any more then when brute beasts may boast
 of? Is the heart lesse will, because the hand cannot act,
 nay is it not more rebellious, the lesse it hath it desire? do not
 such wish for, and talke delightfully of what they cannot
 doe: will they not spurne themselves in others that can do the
 same? will they not take their fill, if power be restored? or is
 the heart the better, because through benefite of complexi-
 on we are ingenuous, sociable, &c. are not these fitter
 matter for Satan to worke on, to draw vs into fellowship
 in enill, to make vs instruments to deceive our selves and
 others?

3. Education.

Especially, if to this shew of naturall righteousnesse, E-
 ducation be adioyned, whereby the minde being informed
 in knowledge, and restrained by civillitie, naturall euill
 is thereby more kept vnder, and it seeming good, set out
 more saleable and desirable to the finister iudgement;
 howsoever now nature being putt up hereby, hath gained
 no other then a weapon of vnrighteousnesse, to fight a-
 gainst God and his word, to commit sinne more dange-
 rously, by how much it is enabled to couch it more closely,
 and smother it more cunningly: yet this with the world
 passeth for a currant conuersion: Must we not onely not
 doe euill, but also doe good, and can wee doe any good of our
 selves, will we be in Christ, and will we hunger for Christ,
 whilst we deny our selves: especially if some such change
 now appeare in the outward man, whereby wee may either

desire from the rudeness and grosse abuses of our parents,
or desire from the harshness and desperate spirits of our
childhood, and untamed youth? Is it not hence conceived
that we are now converted, seeing now our childish and
youthfull vanities are restrained, seeing we are grown
more sober and regular: although all seems no better
then civil honesty, as fits us for the world, that so we may
more hopefully and easily swallow the baits thereof: al-
though when we are from under the rod, we breake out
more desperately into all grosse wickednesse; or else as
the best exchange our sinnes, from wantonnesse to con-
tinentnesse, from forwardnesse to ambition, opening still
in our lusts and plotting the satisfying thereof; that we
may set up our rest in the world; and ascribe away.

And if now the Lord shall give the wicked their desire, 4. *Restraining*
in affording them so farre the use of his blessed Spirit, as *Spirit.*
to restraine yet more inward corruption, by inward and
terror, that so they may be fitter for such outward despe-
rerie, as they have especially made choice of in this life;
and so renounced their interest in Heaven: And which
may frame better to societie, both of the good, to whom
now they shall doe lesse hurt, as also of the evill, whom by
this meane they may provoke to good: that so Gods go-
vernment of the world may bee more beautifull and glori-
ous, and his will more righteously accomplished in the elect
and reprobate: Is not this restraint apprehended, as a
great conquest over corruption; and so a conversion
hence vainely concluded; seeing the inward heart is no
whit reined, but onely the corruption restrained from the
outward act? Nay, is not corruption more enraged in-
wardly, the more it is outwardly bridled and smothered?
and so sinne made out of measure sinfull: as being more in-
excusable, the more it is curbed: as breaking out more
desperately, when the bridle is reined: as ripening more
dangerously, the more it boileth within: and so sealing up
vengeance more certainly, yet more fearefully hastning
it, as proceeding to despight the spirit of grace.

Rom. 7.
Nobis.
Heb. 10. 37, 38

1. Cor. 9.
1. Cor. 9.

1. Cor. 9.

Iob. 17.

Gal. 6. 10.

2. Tim. 3.

6. Afflictions,

Psal. 78.

2. Pet. 2.

7. Prosperitie,

And when through the Lord's blessing, the wicked man
by excellent graces of his Spirit, enabling them to teach
others, to doe wondrous things, furthering them so farre
in the space of holinesse, in that they shall secure for a time
to outstrip the sincere professors? May they not reach a
uber, and get themselves tooorieced? May they not doe
miracles, and yet haue? I know you not? May they not
begin in the Spirit, & end in the flesh? and can they
continue that haue taken no roote? can they call on God at
all times, that haue made the world their hope, and their
belly their God? can the earth wormes endure anything
that may purge out their dross, and prepare them to glo-
ry, who sower the flesh, and shall they not of the flesh reape
corruption? Shall was the candle of the hypocrite bee
put out? Dost not this faire shew of the flesh, deceiue,
and produce deieued? What should frall you of that change that is wrought
by afflictions? Will not the wicked in their troubles seek
the Lord diligently? Must was the wildest forbare, when
they cannot otherwise abuse? And is it any masterie, nor
so strong, whose power is not in our hands? Will was the
strong that is now changed, returne to his mire againe? Is
it chastity, when he forgiues the world, when we for not the
lost for exaltation of malice? Is it patience, so forbare
when we can do it with will and abase? For obedience, so
tremble under the whip? So feare God only for his justice,
and not so love him for his mercy? Ob but, to be a rich man
of shew, and to be a rich man of substance, and referred to
great happiness. Behold, were we blessed in the same
and are not we them much blessed? Is not this a man of
holinesse, to be prosperous in the world? Would God bless
our labours, for we did not for him? Is not this a change
from affliction to prosperitie, but a certaine vnder of an
inward change from worse to better, and so prooofe was the
flesh a conceit of a conversion? Surest, if the world has Iudge, the case is greatly ro-
ted, Who is the good man, but the rich man? But the
riches

*which shall be the cloak to blot his faults by greatness,
 bribery, cunning packing, friendship, &c. or his call by the
 flattery of the world shall be accounted good: he will not
 doe so for his credit: he needs not steale, oppress: he hath
 wherewithall: his exactnesse is thrift, his pride, clean-
 lineffe; his prodigality, bounty; his loosenesse, liberty and
 prerogative. Hath he not power of all in his hands? And
 may he not doe what he list? Is not his lust a Law, his ex-
 ample a rule and warrant? He feares no trouble; therefore
 he deserves none. Who can say Blacke is his eye? because,
 who dares say so? Nay, who will not say, blacke is white,
 if it may please him? Thus prosperity makes a convert, if
 the world may give in euidence.*

*Especially if our futnesse in the world be graced with a Civil calling,
 some ciuill calling, where by we are honoured of the people,
 and taken up with imployments; is not idleneffe now much
 prouided, and so such sinnes as doe accompany the same?
 Dost not credit now restraine, where conscience can-
 not? Is there not now a cloake for sinne, and countenance
 for iniquity? What defence is fathered hence for neglect
 of spirituall duties? What opportunity offered, to colour
 oppression and dooers? What pretence for licentiousnesse,
 and excuse in the abuse of the creatures? What wrapping
 up of abuses, where there is fellowship in euill? Is not here
 a glorious maske, for sincerity and religion, where out-
 ward honesty in a ciuill calling becomes a warrant of op-
 portunitie, seeing as saith is shewed by woikes, doe
 we not trust and trust in our dealing, doe we not pay euery
 man his owne, doe we not helpe our neighbour by trusting
 him with our goods, being surety for him, doe we not main-
 taine good neighbourhood, by feeding one another, and
 making peace among men. And what more obvious and
 commendable then our ciuill imployments, so beneficiall
 to the Commonweale so necessary for our private, so suc-
 cessfull in the issue, at who (in opinion) more blessed? What
 more, if not godnesse, that is so plentifully recompensed in
 this life? If now the wicked see the labours of their hands.*

and drinke their wine in bowles, may they not sacrifice to their nets? May they not cry ay me unto their senses, Oh well is thee, and happy shalt thou be! Thou civil im-
ployment with worldlings is accounted religion: and to be morally iust and true in contracts and bargaines, goes cur-
rant with men for stanch and sound holinesse.

But if we enter into Gods sanctuary, and by the rule of
the word determine hereof; Is not the Lord good unto
all, and doe we know lone or hatred by these things. Eccl.
9.1. Nay is not prosperitie the portion of the wicked. Psal.
17.14. Are they not hereby fatted up to the day of slaugh-
ter? Ierem. 12.3. Is not an hypocrite in affliction, an A-
theist and mocker in prosperity. Is not a proselite in pros-
perity, an Apostate and Blasphemer in affliction. Have not
the best lost by prosperity, and are not the worst made in-
excusable thereby? doth it not usually pervert and spoile
them of what they seemed to have had, breaking all bonds
of civill honesty, and so makes them worse then brut
beasts, without understanding. Doe not the poore receive
the Gospell, when the rich and mighty are sent empty
away, because either they cannot come, or come with their
outward man: their hearts runne after their covetousness.
Is the word entertained with such, otherwise sh^d for state
or cōplement, or else to make them merry. To condemn the
rashnesse and folly of such as will reprove, or to deride their
flattery, that will call light darknesse, must it not dauce
after our pipe, and serve our lusts, to harden vs in sinne
and ripen vs to vengeance. Is not thus the prosperity of the
wicked their destruction, and not their conversion? Doth
not the old sext remaine in Moab, because he was not
changed from vessell to vessell, but enjoyed constant pros-
perity thereby, was settled on his lees, and rooted more ob-
stinately in natures dregges, thereby exercised more gree-
dily and desperately the lusts thereof? Can the change of
the outward estate change the inward man from worse to
better? As they were increased, so, did not Gods people
rebel against him, who in their afflictions sought unto him
deceit-

Prou. 1.4.
Psal 55.
Ier. 48.11.

Ose 4.7.
Psalme 78.
Ose 5.

decisively? Is not here a change from better to worse? we serve our God till we have our desires, and when our turne is served, then depart from vs Lord, we will not the knowledge of thy waies, what profit shall we haue if we serue the Almighty. Job. 21. 15. 16 We haue now no need of God, and therefore it is in vaine to serue him.

As for walking in a ciuill calling, howsoeuer it is (being ^{Ciuill honesty} sanctified by the spirituall) may be a meanes to lay up a ^{no euidence} good foundation against the day of Christ. 1. Tim. 6. 19. 20 yet to the naturall man there is not a more dangerous outward meanes to exclude grace, then the greatest measure of honesty that is seene therein. For is it not the grace of this calling to rest in it selfe, for good successe, without innocation of Gods assistance, or reference to his blessing? Is not our pursuit hereof a priuiledge to exempt from holy duties? We must stue, and therefore we cannot be bookish. We haue no leisure to the Church. Or is it not enough to come when we may haue leisure? Is it not sufficient that we are not Papists in profession, though we are Papists in ignorance and prophanation to; yea grosse Idolaters in making our belly our God, the world our confidence: Is it not meritorious that we giue almes, and receiue our maker once a yeere. Psal. 15. 4. that we are no whores nor beemes, we doe no body any wrong: we liue of our own, doth not this viterly exclude religion in the family? doth it not banish all loue to the power of religion? doth it not extinguish all sense of inward corruption. Is it not to sticke in the forme of Religion, and so to renounce the power thereof. Is not this to say in our hearts there is no God, seeing he is onely in our lippes and not in our raynes, do we not deny him in our liues, and carnall worship, who is a spirit and will be worshipped in spirit and truth: howsoeuer we boast that we know him enough? And doe our mouthes otherwise acknowledge him then at best, by prophaning his great name, and blaspheming it ordinarily in our daily communication? May it not appryce proposed to incourage diligence in these worldly busineses, euē licence to prophane
the

the Sabbath, to despise the word? &c. And what if men keepe touch and day in payments and contracts? What if a little eie service be used in the outside of their wares. Is it for conscience to God, to whom they desire to approve the truth of their hearts, or onely a care for the maintenance of trading, and mutuall commerce, which without this outward seeming equity must needs be abolished? Who will trust, or shall be trusted, if word be not kept? But is it kept any further, then may cleere from touch of mans law? Is promise kept here to our hinderance, so we may winde out by the arme of flesh? Is the substance of our wares any thing lesse then answerable to the shew? Is not God robbed of his glory, while we sacrifice to our labour and wit? Is not this great Babel, which I haue built for the honor of my name? &c.

Eccl. 9. 1.

Surely as these outward things are common to all, so no man knoweth love or hatred, either by prosperitie or aduersity. Well may a good man (by right vsage) make these good vnto him; but these of themselves may well make him worse: otherwise they haue no power inwardly to better him. Onely it belongeth vnto God (through the ministry of his word) to conuert the soule, as tending (to this end) vnto vs, not corruptible things, as siluer and gold, which make outwardly happy in this life; but the precious blood of Christ, as a Lambe vndefiled, & without spot, whereby we are cleansed from all our sinnes, and redeemed from our vaine conuersation, receiued by the tradition of the fathers.

Psal. 19.

1. Per. 1. 18.

1. Ioh. 1. 8.

3. ^{Professors} ^{2. Praiſe.}

Math. 7.

Luke 8.

Mark. 6. 35.

But hearken I pray you, vnto a further plea of the hypocrite: Haue we not heard thee teaching in our streets? Nay, Haue we not taught in thy name? Haue we not receiued the word with ioy, and done many things accordingly? Can the heft doe more? Doe not we in many things offend all? Is not this a sufficient euidence of an effectuall conuersion?

Tit. 1. 11.

Surely where the grace of God which bringeth salvation to all men, hath appeared effectually, there it teacheth

is, not only to shew all evil, in thought, words and deed; but on the contrary to present all good both inwardly in heart and mind, making purified by faith, whereby with constant purpose we cleave unto God, and also outwardly in the life and conversation: 1. Jam. 3. 1. Ephes. 1. Rom. 12. 1. 1. Cor. 6. yea generally and universally, having respect to all Gods commandments: Psal. 119. 7. 8. and constantly also continuing and abounding, yea increasing in grace, and finishing our course, that no man take away our Crowns: Reuel. 3. 1. Cor. 15. 58. Ephes. 3. Collos. 1. 2. 1. Pet. 1. 8. 9. 2. Tim. 4. 3. Phil. 13.

Math. 7.
Ac. 1. 19.

Ac. 11. 23.

Profession
of religion, no evidence of
true conuersion.

1. Cor. 1. 14.

Ioh. 15.

Psal. 119.

Ezech. 33. 37.

37.

Heb. 4. 2.

And therefore seeing the word of God must be a savour of death vnto death, vnto some who are to bee renounced, and made inexcusable thereby; hence is it, that though they receive it 1. with ioy, as being ravished with the sweetnesse thereof; yet being not mixed with faith, it becomes unprofitable; yea a witness against them, and so the ioy of the hypocrite lasteth but a moment, hee is like to bee beaten with more stripes, because hee knowes his masters will, and doth it not: Math. 12. 47. yea though it commeth also to passe, that for carnall respects, as vaine glorie, credit, satisfaction of others, whom they desire to be like, the hypocrite also may do many things according to the letter of the word, though not answerable to the power thereof; nor from the purpose of his heart, renued by the holie Ghost; but executing therein the lust of his heart, as spirituell pride, hypocrisie, &c. Yet neither shall he be able to continue in any substance of well-doing, because he hath no root; how soeuer for his credit and profite he must sometimes shew religious, yet by reason of difference of companie, change of times and occasions, he must euen for the same ends of credit and profite, cast off his visour of holinesse, and so appeare in his true likenesse, to the satisfying of such, to whom nothing but grosse and desperate wickednesse will giue any contentment. This is certaine, that as the hypocrite in his best deuotions,

THE EPISTLE

aymes onlie at carnall ends; so in his best worship he fastens himselfe to the world, and measures himself by it: looke either he must only goe, and so farre as the time will beare, or his leaders go before, or flesh and blood will brooke; and it is his wisdom to turne with the time, to be ruled by his betters, to bee indifferent to all straines, that so hee may gaine by all. Nay doth not this necessity lie upon the hypocrite, that howsoever for a time he must glose and fawne upon the truth, while it is his pack-horse to further him to promotion, riches, &c. yet when by plunging himselfe into worldly courses, he must necessarily crosse in his outward actions, the power of that truth which he makes profession of; and so thereby wound and gall his conscience: must he not now for his credit abase and vitiate that truth which before hee so magnified? as being either too seuerer and precise because he cannot reach it: or being foolishness and madnesse: and therefore he is now more wise, more sober, then to be guided by it. you must pardon his former folly and giddinesse: he will do no more so; he will be more wise, moderate, &c.

1, Cor. 1. 11.

And all this but a colour to hide or ease his wounded conscience, which not being able to endure the power of the word, must therefore in wisdomer reiect it; and so flie vnto carnall Physicke, to purge out melancholie, and yet still vnder pretence of Christian libertie, that hee hath knowledge enough, and yet more desperately to deceine himselfe hereby and others, as preserving an opinion of his righteousnesse, as if hee were vniustly chalenged, and therefore may iustlie except against this euidence, and so preventing sound repentance, and thereby, casting off the bridle, giues libertie to sinne, and so hasteneth vengeance.

This is the issue of an hypocrites supposed conuersion, answerable euen vnto the measure thereof: which being not rooted in the heart, nor aiming at Gods glory, no marnell if the glory of an hypocrite procure his confusion. And is hee not iustly deseed in this fancie
of

of regeneration? Is he now hereby excluded from the power of conversion, because he rests in the shadow thereof?

But to admit a true conversion: Is the combat now at an end? or not rather now begun? Is there any place here for idleness, security, remission in our calling? Surely though the foundation standeth sure in respect of God, who knoweth who are his; yet it lieth much in us, either to make sure and beautifie the building, by bring watchfull and diligent in well-doing; or else by our negligence and security, to deface and interrupt it, yea many times to our sense and feeling, even utterly to overthrow the same. For proofo hereof, take wee wisely a scantling of the times wherein we live, and then lay we thereto such experience as this Treatise affordeth.

Concerning our times it may not bee denied, but that our meanes might have yeilded such a growth in holinesse, as by the time wee might all have been teachers of others, in regard of our abundant measure of knowledge: yea we might have been leaders to other Nations in the power and practise of godlinesse, having by Gods mercy such lively presidents of sanctification set before us: And therefore, as wee stand only upon our name, and credit of profession, it must be assumed, that seeing we have had such meanes, therefore the Lord shall finde no iniquity in us, that were shame and wickednesse, seeing God hath a few names among us, that walke in white, and keepe themselves undefiled from the great offence. Therefore when went the spirit of God from us unto them? why should they that have had the same meanes, yeeld also like fruit of conscionable ebedience? why should not we stand upon our holinesse with the best: seeing we have found out riches in all our labours: God prospereth vs in our affaires abroad, and all is peace and busht at home; and therefore blessed be God, for we are rich, and increased with goods, and have need of nothing: Thus as the bountifull lorde could doe nothing unto vs which he hath not done, so if

Eccl. 1 Sam.
34 1
Ezay 66. 5
Ioh. 26. 1.

our own words will be taken; we have fulfilled the com-
mandments of our God: all the Congregation is here;
whatsoever we doe, let the Lord be glorified, we thinke we
doe God good service, in casting out of the Synagogues.
Thy continuance of prayers meanes brings vs to a forme
of godlinesse, and the forme of godlinesse provokes vs to de-
ny the power thereof, that so we might be more inconfu-
sable, because we cannot plead ignorance, nor justly challenge
our God of any failing towards vs: and hasten hereby upon
vs the iust iudgements of God, because we hate that in o-
thers, whereof we assume the glory; and deny that in our
obedience, which we arrogate as our chiefest hold in the
favour of God; the Temple of the Lord, the Temple of the
Lord: And shall not then our glory be our shame; because
we are earthly minded; and doth not our security in this
estate, presage speedie vengeance? And is not the sickle
already put in? have we not sharpened the sword that
threatens our destruction? shall the Lord repent him of
any will he intends towards vs, seeing wee harden our
hearts daylie, and will not repent? Will the Lord be mer-
ciful unto vs, seeing mercie and compassion is banished
from among vs? Every one seeks his owne, and not each
others good, our mercies are plaine cruelties, our tables
snarers, our love to the flesh the betraying the soule: thus left
we should be counted nonproficients, we presume of practise
answerable to the meanes. And hereby we would seeme to
have hit the iust measure of holinesse, because wee compell
others to our measure, and spend them by our line, as if wee
were absolute patermes to them of godlinesse, as if whatso-
ever were beyond our compasse, were superfluous, and exor-
bitant. If now it please God to awaken the conscience of
any that hath bene overtaken with the deceitfulness of the
time, or otherwise damped with the security thereof: so
that he beginnes to be thinke himselfe, and remember
whence he hath fallen: is it not the policie to stoppe his
mouth with offalls of the world, to drowne him in pleasure,
to arine away melancholicke, to drinke away this barrquams

*on play is away, in abuse of Christian libertie. Or if yet
 the Lord maintaine his controuersie, by the terrors of con-
 science, so bring to repentance: Oh how the cry is, that he
 is mad, or desperate, a fool, or an hypocrite. Thus are
 the hearts of Gods children more cast downe, whom the
 Lord hath humbled, and all to maintaine our seeming hap-
 pinesse, all this to harden our hearts, that we may not re-
 pent. And haue we not to this purpose in great estimation,
 many accursed and damnable engines of Satan, that rather
 yet to harden the heart, by making a mocke of sinne? What
 shall we concome of that common practise? let no man re-
 prooue: sinne must not be dealt withall in earnest, lest our
 confidence be confounded: or if it must bee dealt withall,
 then let vs heare of it in iest, it must bee taught vpon the
 stage, and yet made matter to sport with, that so wee may
 account it but a sport, that so the foole may make a mocke
 of sinne: surely, though blessed be God, sinne goes not un-
 controuled, and that by Gods holy ordinance to conuince
 and confound the same: yet is not the sacred word of God
 made a iest of too: a subiect for stage playes, a by-word at
 tables, that so we may yet more desperately scorne the same
 and so yet further harden our hearts, that we may not re-
 pent. And though the glorious Lord hath euen from Hea-
 uen auenged his cause against those horrible Theators of
 all abomination, burning one of them to the ground, sit-
 ting daylie the markes of his wrath vpon them, by madness,
 epilepsie, &c. yet will not the filthy bee filthy still? Must
 they not still remaine to be factors for Popery: brokers for
 Atheisme, and bands to all odious wickednesse, so ad-
 uance the pride of our holy mountaine; to nouzle in
 security; as if wee now had leasure still to play, as if
 still wee might doe nought else, but eat and drinke, and
 rise vp to make our selues merry with surfeiting on the
 sinnes of others. And hath Satan compassed in vaine by
 these his wiles? Is not Popery encreasing, and growne to
 some hope to build Iericho againe. Doth not close Athe-
 isme abound generally, the Lord is acknowledged in word,*

Iude 15

Esay 29
Iob 3

but in our works we do deny him? Doth not grosse and palpable Atheisme raigne aloft in our cursed blasphemies of God in taking his glorious Name in vain: Is not this the crown of our pride to draw neer vnto God with our lippes, when our hearts are far from him: and is not our glory our shame: because we with the same mouth breath out cursing & blessings? Is not this another bitter fruit of this accursed tree, to pretend what we are not, nor ever meane to be? And hath not desperat prophaneesse hence got his strength? Is not liberty giuen hereby to all licentiousnesse? Doth not Popery on the one side satisfie the flesh whiles it pretends to haue it in no estimation, nourishing the pride of the flesh in voluntary deuotions, instifying and satisfying the lusts of the flesh, vnder a pretence of wisdom, notably discovered, in auricular confessions, in indulgences, voluntary vowes, counsels of perfection, &c. pretending perfection, to cloak sin, that we may not be chalenged for it, confessing sin, that we may commit it more greedily, vowing continence & pueritie, that we may enioy the contrary more secretly, & giuing pardon for sinne, that we may praefise it more securely: And doeth not Atheisme on the other side encrease the score, giuing the bridle more desperately vnto sin, because the Lord is hid in the clouds, and will neither do good nor euill, because he forbearer, therefore he is like vnto vs, he likes of our sinne: or els we say in our hearts, there is no God at all: no hell for sinners, but to be hindered in sinne, no Heauen, but this, to satisfie the lusts of the flesh: And doth not hypocrisie now make up the measure, presuming on Gods mercy, that we may sinne continually, pretending infirmities, that we may be borne withall howseuer, yetting on the forme of godlinesse, to cloake any desperate wickednesse: Therefore we shall be deliuered, though we haue committed all these abominations; because we are Christians, the inſt Temple of the Lord is with vs, therefore he shall see no iniquitie, and ſinting Religion to flesh and blood, that so flesh and blood may take it ſwing, and thereon be moſt religious, because it doth it beſt, it cannot doe

Iob 9

TO THE READER.

do otherwise, it doth what others do: It acknowledgeth no failings, and therefore it makes up its measure: therefore sinne remaineth upon it, because it sees no sinne, it acknowledgeth no iniquity. And doth not the kingdome of Satan swarme hereby, and therefore shall not the hypocrites be beaten with many stripes: The Lord make vs wise to see the plague, and hide our sinnes. Hath not the Lord been as a moth vnto Israel, and to the house of Iudah as rottennesse: haue we not a name of peace, and yet behold inward diuisions and heartburnings on all sides, Ephraim against Manasseh, and Manasseh against Ephraim, and both against Iuda. Doe we not boast of abundance, and yet behold scarcitie, our wealth moltereth away, and wee know not how we enjoy outward peace on all sides, and yet are impouerished hereby, whereas our neighbours are enriched with continuall warres, we sow much, and reape little, and what we bring in is put into a broken bagge: Doth not the iust Lord secretlie blow vpon vs, because wee preferre not Ierusalem before all our mirth. The Lord giue vs vnderstanding in these things. Haue we not a blessed peaceable gouernment, and yet still remaine discontent? Haue we not abundance of the Gospell, and yet grow worse and worse. And is not this an argument of inward rottennesse: Though our pretences are glorious, and meane to be desired, yet haue we for the most part, yielded any better fruit then moathie rottennesse, fained shewes without inward soundnes? Blessed bee God in Iesus Christ, that yet the meanes are continued vnto vs, is not there yet hope of our repentance? is not this the way speedily to effect it: euen to lay the axe to the roote of the tree. Behold how the Spirit here deales with this Church of Ephesus, and take this for thy glasse to behold thy present state in: discern wisely what thou hast receiued, & if thou hast left thy first hold, learne to take holde againe by vnfained repentance. It is no shame to be chalenged of failings, for the best ar not without & it shalbe thy wisdom to reform the least seing otherwise, by Gods may come against thee. For thy better enabling herein.

Pernse.

Reuel.

Math. 22, 14

2 Cor. 4, 6, 7

Ioh. 12

Peruse this treatise ensuing: let it be in Gods face, a touch-stone unto thee, to make triall of a sound conversion; and take it as a preservative, to keep thee in the power of godlinesse, that so thou mayst not leave thy first love. If by pride or security thou hast bene left to thy selfe, and so hast left thy former measure & view thy selfe diligently in this present glasse, and use it as a meane for thy recoverie and perseverance. If thy second thoughts, thou hast now gained more light: glorifie God for any increase, and comfort thy selfe, that thou maist also increase yet remember that we are still to grow: and therefore, expect not what may be said. seeing my health and study affords only brevitie, and my manifold afflictions might have occasioned a decrease, or at least have cut off all liberty to impart my store unto thee: and therefore blesse God the rather, for this lengthening of dayes and do not distrust because it smells of the smoake, least if thou feare affliction, thou shalt find no comfort herein. And let me againe advise thee, not to stare upon the colour which happily may blears thine eyes, but to looke into the woofe, to humble thine heart. Neither misconstruing what may be well digested, lest thou bee perverted by a stumbling blocke, nor despising the pearle, because it is unpolished, least thou loose the nut, because thou canst not crack the shell. Though many are called, yet but few are chosen: and therefore if few digest this pill: let them not condemn the physicke, but their own ill-disposed hearts. Those that can get meat out of the eater and sweetness out of the strong, let them praise the glorious Lord, who bringeth light out of darknesse, and not cease praying unto our gracious Father, that he would turne our darknesse into light, and enable vs to worke while yet wee have the light: that so we may approve our selves the children of the light, and be prepared to that light which shall never be changed into darknes. Even so be it.

Come Lord Iesus. Come quickly.

In whom I rest thine unfainedly,
THOMAS COOPER.

PARTICVLAR OBSERVATI
ons, and Cases, and Conscience
treated herein.

1. The supplie of a powerfull Ministry, is a gra-
tious meanes of reformation.

1. Case. How to discern our estate in the ac-
ceptance of God, by the use of the word.

2. The best haue their infirmities, and are subiect
to grieuous sinnes.

1. Why infirmities abide in the Saints.

2. Case. How nie our estate in sanctification by
infirmities.

3. Sinne to be striven against, though we cannot
possibly subdue it wholly in this life.

3. Sinne is to be reproofed.

Case 1. How to reprove sinne.

2. Triallof our estates by enduring reproofe.

4. The least sinne in the Saints is sufficient to make
the Lord to come against them.

Case 1. Why God chasteneth sinne in this life.

2. How God punisheth sinne in his children,
which he hath punished in his Sonne.

3. How to make peace with God in our corre-
ctions, and try our estate in grace thereby.

5. Quest. How the Church may be said to leane her
first loue, seeing she is commended before, that she fain-
ted not.

6. Sinne of omission to be seuerely reproofed.

7. The Elect must goe forward, and perseuere in
grace.

Case 1. Why perseuerance and growth in grace
is necessary.

2. How to grow in grace.

1. By avoiding Apostasie.

2. What are the meanes of Apostasie, namely,

1. Corrupt iudgement. It is } on the left hand, and
marks } on the right.

2. Corrupt practise. It man- } on the left hand,
ner and signer, and that } and on the right.

Motings to prouoke us to constancy in well-doing.

Meanes to enable us to grow and encrease.

Meanes to preuent Apostasie in the sense of our fail-
lings.

Markes of triall, that we haue thrinen in grace.

Doct. 8. Euery true conuert hath a first loue.

Case. The markes of first loue.

The reasons why God vouchsafeth his first
loue vnto those that are conuerted vpon their
first calling.

Doct. 8. The Saints may leaue their first loue.

Case. Meanes whereby first loue is lost twofold.

1. Withdrawing that which may cherish: what
this is:

2. Adding that which may coole. What these are.

Namely 1. Spirituall Pride, how this cooleth and de-
cayeth loue, and how to remedy it: what is
falsly reputed spirituall pride, & the remedy.

2. Carnall policie, by what meanes this abateth
first loue:

1. How a friend to Religion.

2. How our enemy.

3. Prosperitie, how first loue is hereby decayed,
and it remedie.

4. Abuse of Christian libertie, how this decayes
this

this love with the remedie.

5. A corrupt and dead ministerie, that this also
cooleth first love, and by what means, toge-
ther with the remedie. Here observe

False imputations of leaving first love.

Case 1. In the right use of their Christian libertie.

2. By enjoying prosperitie.
3. By use of spiritual wisdom in avoiding of troubles.
4. Faith how and when to be giuen account of, and
to whom.
5. How to discern inward sufficiencie, to make o-
pen profession of faith in the time of trouble.
6. How to discern an outward calling to witnesse
to the truth in perillous times.

7. Wherein we may be silent, and how.

8. Names & habits, whether in affliction they may
be changed in times of persecution, and how far. That

9. Apparell may be changed, and how farre.

Other imputations of leaving first love, as

4. Discretion in reprobating sinne.
5. Outward and inward afflictions.
6. Honest prauision for the familie.
7. Libertie in the use of things indifferent.
8. Whether want of former feelings of ioy, may be an
imputation.

Case. That we haue lost our first love.

Gods providence and resolution of iudgement herein.

Iust occasions of this want of feeling of comfort
from our selues.

Case. How to behaue our selues in this want of ioy.
Aduaunces to resist tentations that arise from this want
of comfort.

1. To remember the suffering of Christ.
 2. And his glorious conquests.
 3. That this is an argument of the soundnes of conversion.
 4. That these inward buffetings prevent outward baits of pleasure.
 5. That God is able to deliuer vs, proued by many reasons.
 6. That he will deliuer vs.
 7. That the time is not past.
 8. That the stronger tentations, the shorter and more comfortable issue.
 9. This is a means to try & renne sound repentance.
 10. God knoweth what is fittest for vs.
 11. Satans tentations prevented by accusing of our selues.
 12. That we are not the greatest sinners yet.
 13. It is not vnprofitable to conceine our selues to bee the greatest sinners. To this end,
 14. Call to mind former mercies.
 15. That God differs our refreshing in great mercy.
 16. That we must not iudge our selues by our tentations, or condition therein.
 17. That al the saints haue drunk of this cup vnto thee
- Doct. 9. That the Saints may leaue their first loue.
Case. The symptoms therof: And effects of the same.
Meanes of recovery.
How farre they shall recover.
- Doct. 10. That the Saints shall not fall finally.
Case. How farre they may fall.
- Difference between lukewarmnes, & leaning first loue
And betweene leaning of first loue, and loosing it altogether.

A PRESERVATIVE against Apostacie.

REVELAT. 2.4.

Nevertheless I have somewhat against thee: because thou hast left thy first Love.

OVr blessed Sauour, hauing by the Ministerie of his Apostles planted diuers Churches in Asia: directeth his seruant *Iohn* the Euangelist, to write vnto each of them; for their further strengthening in the faith. And, because the Church of *Ephesus*, was both famous for the outward glorie, and inward graces thereof, as also in a sort the peculiar charge of the Apostle *Iohn*, therefore doth hee first send greeting to Verse 1. that Church; giuing very iust and true testimonie vnto her of the great graces of God bestowed vpon her, and her profitable vse of them; in the second and third verses. And that she might not be overcome of spirituall pride, to which in regard of such excellent graces she might be subiect; yea, was so tainted therewith, as that it wrought in her some security, and thereby a remission of her therefore giues her notice of this her decay and cooling in the fourth verse; telling her that *He* had *something against her, because shee had left her first Love*; both therein expostelling the greatness of her fall, by the excellencie of the thing wherein she failed; namely, her first Love; as also, aggravating this her fall; by the instant remembrance of the

Occasion and coherence.

B

Judgement

Eccl. 4. 1.
Lament. 2.
Rom. 8. 31.

iudgement of her Sauour Christ: namely, that it gave occasion for him, that was her aduocate, now to come against her, and to haue a controuersie with her, as an enemie; and thereby giuing her to conceiue in what a fearefull case she stood, hauing him now to be against her; who if he were on her side, shee need not feare who were against her; who being against her, all other things, though with her, must necessarilie serue to her further condemnation.

Summe and
sense.

So that these words, doe containe a description of some declination in this Church of Ephesus, with some arguments, to lay this her estate more closely to her heart, that so shee might be preuented of further Apostacie, and so by repentance recover her selfe againe.

Scope and
intent of the
Spirit of God
herein.

And the drift and purpose of the Holy Ghost herein, is by this seasonable reproofe to prevent further apostacie, and so by raising vp this Church againe out of this decay, thereby to lead her forward graciously to perfection.

Wherein first we may behold the singular wisdom and mercie of God vnto this poore decayed Church, that intending heartily the recouerie thereof, and so to bring it forward in grace, he doth graciously supply vnto it the effectuall means of it raising vp againe. And though he was absent in bodie, yet by his spirit and word he plies it conscientiously, and calls vpon it by his mightie word so awake out of it sleepe, and stand vp from the dead that Christ may reuiue it againe.

1. Obserua-
tion.

The supply
of a powerful
ministerie is
a gracious
meanes of re-
formation.

Whence we may obserue, That where the Lord continues a powerfull Ministerie to his Church, there howsoeuer there may be some decayes and grosse corruptions, yet there is hope in Israel concerning this. Either the Church visible shall recover it former glory and beauty, or at least the elect shall hereby be bettered and furthered to perfection.

This we see to be manifest in the Church of Corinth, which

which though it was degenerate not only into many
foule corruptions in life, but also to many errors in
doctrine: yet so long as the blessed Apostle by his
faithfull and zealous labours watched ouer the same,
and reproofed it for it saylings, as 1. Cor. 3. 1. Cor. 5.
&c. it graciously reformed many grieuous evils, and
so was kept on foote in the power of godlinesse.

This also is apparant in the Church of the Iewes:
which though it fell away to many horrible corrupti-
ons, and grosse idolatrie; yet by the Ministerie of the
Prophets it was eftsloones reclaymed, and arrayned at
seuerall times, many glorious reformations, as in the
times of *Asa*, *Ezechiah*, and *Iosiah*, 2. Chron. 15.
2. Chron. 30. 31. 2. Chron. 34. &c. yea it was not past
hope of recouerie; it was not vterly giuen vp to that
abomination of desolation, vntill it had vterly reie-
cted the word of the Prophets, and grew to persecu-
ting such, as sought to reclaim them; as appeareth
2. Reg. 18. 14. 15. 2. Chron. 36. 14. 15. 16. And the
reasons hereof are,

1. Because the power of the word is Gods onely
ordinance, as to plant a Church, so also to water, and
increase the same to perfection, 2. Pet. 1. 1, 2. Ephes.
4. 5. 6.

2. The Church of God, hath as much or rather
more need of the word after it is planted, for the fur-
ther growth thereof, then it had for the first founding
and establishing of the same. And that,

First, Because, hauing now tasted how sweet the
Lord Iesus is, in his holy ordinances, it will now more
hunger and thirst after further comfort, till it be made
meet for that glorious inheritance.

Secondly, No Church at the first planting, can be
so perfectly set in order, but that still it may and ought
to grow and increase: though happily the Forme
thereof may be perfect, yet their submitting to that
Forme, must be wrought by degrees, they will not at

the first so easily digest the strictnes thereof.

3. Especially if wee consider, that now Satan wil
stepp in, by all meanes to hinder our subiectiō to the
ordinances of God: either labouring to distract or dis-
ioint, by inward diuisions; or by outward persecutiōs see-
king vterly to ouerthrow. And haue we not then still
need of the Word within, to cōpose all differences? had
we not need of the word to quench all the fierie darts
of Satan, to preuent his stratagems, or else to con-
found them?

4. And seeing we must daily grow and increase to
perfection, can wee thrine without daily food? must
we not necessarie fall away, and pine vterly, vnlesse
we be sustained constantly by this comfortable repast?

Use.

And therefore, First they are here reprov'd that
conceiue that the Word indeed is necessarie for the
planting, & gathering of a Church, but when it can go
alone, they conclude it is needlesse, or at least indiffer-
ent, we may doe well enough without it: wee may
haue it for state, and ornament, to maintaine the out-
ward name, but for vs, wee haue knowledge enough,
wee are sure of our estates, we feare no dangers, and
therefore let vs preuent none.

Secondly, This serues for reproofe of the ordinarie
Ministerie, that esteeme places of Charge, rather re-
wards of former paines and studie, then any necessa-
rie bonds to tie vs to further paines. Either being
painesfull only in the Vniuersities & Seminaries to ga-
ther their seed, but neglecting to scatter it, & so grow
idle when they are called into the Vineyard; or if for
credit and profit they will take paines at their first en-
trance into a Charge, that they may gaine an opinion
of learning, and so settle them for their further aduan-
tage, yet are after willing to frame to the present state
of their people, nouzeling them in ignorance, that
so they may rule them better, and encouraging them

In any grosse prophaning of the Sabbath, vnder pretence of Christian libertie, and good neighbourhood, that so they may bee more easily and fully sed by them.

Thirdly, Also here is met withall, that damnable and Atheisticall Position, *That we may haue too much knowledge, too much Teaching*, That it puffes vp the people, and makes them new sangied. Seeing the truth is, that though the people were better be without, then with that which is mixed with poyson and trod vnder our feet, for indeed there is too much of that: This generally excuseth for, or excludeth that which should bee wholesome: so wee haue rather iust cause to complaine of the want of the other, we ought rather to wish that all Gods people could prophetic: we should pray that the Lord would still thrust out Labourers into his Vineyard, and thrust out those loyterers and deceiuers of their soules: we haue iust cause to feare, that the Lord hath a controuersie with the Land, because the people perishe for want of knowledge, we cannot haue too much of the grace of God, and therefore ought still to haue the Word dwel plentifully with vs to conuay the same.

Secondly, Here is matter of instruction, to try our estates by: That if we are not wearie of the Word, if we desire to haue it dwell with vs; not onely in the Church, but in our Families too, to be a constant *Guide* of our waies; and *Iudge* of our corruptions, to bring vs to daily repentance, this is a sound euidence, that we were conuerted by it; this is a gracious pledge, that wee are growing to perfection. Are wee not hereby taught to cleaue vnto the Word, that so by it we may be led along to the full measure of the age of Christ.

Thirdly, we may hence also haue some coniecture of the prouidence of God to his Churches, that if he con-

time vnto them the power of the word, howsoever they may be tainted with many grosse corruptions, and fallen away fearefully from their former standings yet there is hope that they shall recover againe, if they submit in any measure to the power thereof. But if once they shal begin to put the word from them, & so the iust Lord remoues their Candlestick: though happily they haue indured the word with much affliction, and esteemed indeed the same as their greatest crosse and trouble, as still speaking no good, but euill vnto them: yet now they shall finde, what they falsely fathered on the presence of the word, shall iustly ouertake them by the absence thereof; they shall be first exposed to the delusions of false Prophets, that being hardned in their sinne, they may make vp the measure thereof: and when the measure is made vp, the sickle shall be put in, the wrath of God shall lay them desolate, and roote them out from the face of the earth. And shall we not then mourne when the Bridegroom is departed, and the Candlestick remoouing? may we not herein see the plague and hide our selues, that so wee be not swallowed vp with the common desolation?

Uses.

Of comfort.

1. For certaintie of our estate to come.

2. For securitie of our estate present and future in this life.

Lastly, hence is matter of exceeding comfort vnto the Saints, not only concerning the certaintie of their estate, seeing the Lord will neuer leaue them destitute of his word, or else in speed thereof will giue them the Annoynting to abide with them for euer, and to keepe them to the end.

But if in such times of renouncing the power of the word, they shall yet make it the delight and ioy of their hearts, cleauing faster vnto it, the more the world seekes libertie, and louing the secte of them that bring these glad tydings, howsoever in the world they are esteemed monstrous persons, pestilent fellows, not worthy to liue &c. howsoever happily, they may endure reproch, and vndergoe many worle afflictions,

afflictions, yet shall the word which they obey, minister sound comfort vnto them, and also preuent more grieuous iudgements: that when the Lord shall bring the consumption decreed vpon the mockers and despisers, then shall hee set a marke vpon these mourners, to save them out of the common wracke, and so reserue them to more glorious and peaceable times. Psal. 119. Esay 28. 19. Ezech. 9. 6. 7.

Thus doth the Lord mercifully stick to his Church in the needfull time. And is there not great reason so to doe? Yea certainly.

Behold this glorious Church of Ephesus, now decayed in her zeale, and if shee be once downe, shee is like to ruptie amaine: Though shee was planted in perfection, yet she walked not according to that rule, but grew remisse in her zeale and loue to the Brethren, and so left her first loue vnto her God, and so is here chalenged thereof by her best beloued Iesus Christ.

Whence we may learne secondly this lesson. That as the best Church, so the best Christian hath, and may haue some infirmities and corruptions; as appeareth by these places: 1. Ioh. 1. 9. Iames 3. 2. Chron. 8. 36. and by the examples of the best: *Dauid*, 2. Sam. 11. commits murder and adulterie; *Peter* denies his master, Matth. 27. *Moses* did not giue glory to God in beleeuing his word; *Noah* was drunken; *Salomon* idolatrous, &c. Num. 20. Gen. 28. Gen. 9. Thus haue the Saints of God been subiect to infirmities, and that not before their conuersion only, but euen after also; as the Apostle *Paul* in the name of all the rest, acknowledged for himselfe in the seventh to the Romans 19. 20. 21. 22.

2. Doctrine.
The best haue their infirmities, and are subiect to grieuous sins.

Manasseh
an horrible Apostata, and bloody persecutor.

And surely, seeing the Lord Iesus hath satisfied the wrath of his Father for vs, in fulfilling the Law, and vndergoing the penaltie thereof: and so continues daily our intercessor and suretie, to answer vnto the iustice of God for our offences, and to obtaine pardon for

Ephes. 24
Col. 2.
Rom. 5.
1. Ioh. 1. 9.
Ephes. 5. 13.

for them: so that there is no necessitie that we should be freed quite from sinne, and so perfit, as to fulfill the law of God, seeing the Lord Iesus hath performed this already, and therefore for vs to vndertake the same, were to intrude into Christs office, and so to rob him of his glorie: Therefore that some infirmities and corruptions do remaine in vs, seeing now the guilt and punishment, yea the dominion and rage of sinne is taken away by Christ. It is very conuenient and profitable, and that first:

*Rom. 6. 11.
Rom. 8. 1.*

Reasons.
Why infirmities remaine in the Saints,
*Ephes. 1.
1. Iob. 1. 8.
Rom. 4.*

1. That Gods free mercie, may be daily aduanced in the pardoning of sinne, Psalm. 51. 12, 13.
2. That the merit of Christ Iesus, may be glorified, in satisfiying for sinne, Iohn 9.
3. That our saluation may be better assured vnto vs, in the daily experience of Gods loue, in the forgiveness and healing of our particular corruptions, 2. Pet. 1. 8.
4. That the graces of the spirit may be exercised in the daily resisting and conquering of sinne, Ephes. 6. 11, 12, 13. 1. Pet. 4.
5. That the power of God may be persfited in weaknesse, 2. Cor. 11. 8, 9. 2. Cor. 4. 7, 8.
6. And the Lord onely might haue the glory of his works in vs, Rom. 4. 2. Cor. 11.
7. That we may be daily humbled in the sense of our infirmities, and so preventing pride and securitie, we may forget that which is behinde, and hasten to that which is before, Phil. 3. 13.
8. And so the conscience of our daily infirmities, proues a gracious meanes to prevent Apostacie, As
 1. Being occasions daily to suspect our selues, and feare our estates, and so to renew our repentance.
 2. To be more watchfull ouer our waies, by how much we are subject to fall.
 3. To redeeme the time and enertaine all occasions to prevent sinne, and make sure our election, so to haue

hate our accounts alwayes readie against the coming of Christ.

9. And are we not hereby made more compassionate towards our brethren, as being subiect to like temptations with them. Galath. 6. 1. Genes. 3. 8.

10. Doe not the wicked hereby take offence, who seeing the infirmities of the Saints; and from thence, their chasticements, take hence occasion, to condemne the generation of the iust, and to ripen their sinne by *adding affliction to affliction*, Zach. 1. Psal. 73. &c.

11. Are not the Saints prouoked dayly to renounce their owne righteousness, and flie ynto Christ, liuing the life of faith, and contenting themselves with sufficiency of Gods grace: 1. Cor. 12. Abac. 2.

12. And seeing, that as long as they liue, they shall be subiect to infirmities: therefore also hereby are they weaned from the loue of this life, and the pleasures thereof, which are no better then fuell to their sinne.

13. And also, prouoked to hunger and sigh after their dissolution, that so they may be deliuered from this bodie of sinne: Rom. 7. 24.

And this serueth, first for *reproofe*, and that first of *vs*. 1. *Of reproofe: 1. of the Papist.* the *Papist*, that boasteth of merit and perfect obedience, not acknowledging that to be sinne which is, and counting that good which is euill, robbing thereby Christ of his glorie, and himselfe of the assurance of his saluation.

2. *Of the prophane Protestant*, that flatters himselfe in his sinne, with this, That all haue their faulcs, and the best hath some infirmities, and therefore he will liue in his sinne; he hopes to be saued as wel as others: what need we make so much adoe?

3. *The ignorant Protestant* is heere condemned; who though in generall he confesse that he is a sinner, yet denieth that he hath in particular broken any of the commandments; he is no whore, no theefe; de-

ceiving himselfe by the letter of the law, and in truth thereby denying that he hath any sinne at all.

4. The carnall Protestant,

4. *The carnall Protestant* is heere also conuincd, and that in many respects :

1. In that he hates to be reprov'd; whereby hee would be conceiv'd righteous, and without fault.

2. That he will not strive against his corruptions, because he cannot wholly be rid of them: pleading it to be impossible, and so is vaine to be attempted. Whereas it is :

Sinne to be striven against though we cannot fully and wholly subdue it in this life.

1. The commandment of God to strive against sinne, though it still remaine. Col. 3. 5.

2. By striving we conquer some grosse sinnes, as swearing, whoring, &c. so that wee neuer fall into them againe.

3. Wee by this spirituall fight doe weaken and diminish the force of all sinne, and so dayly get ground thereof.

4. Wee by taming of sinne, make it serviceable vnto vs; by outward corruptions, purging out secret abominations; so that all doth turne to our exceeding good.

5. And so continuing in this spirituall warfare to the end, we fight the good fight of faith, and finish our course with ioy: 1. Tim. 6. 2. Tim. 4.

And hence proceedeth the iust condemnation of the times wherein we live, wherein, though iniquitie abound and is ripe to the harvest, yet the cry is, all is well, let no man reprove, or it is but our infirmities, and so we must be borne with. So the hypocrite either sees no iniquitie at all, or if the grossest sinne breake forth, yet it must be but an infirmity, that so he may be hardned therein, that he cannot repent.

5. The weak Protestant,

5. *The weak Protestant* is here reprov'd; that esteemes his case singular, when he is overtaken with any grosse sinne.

2. Vse, of instruction

Secondly, this serves for instruction, and that many wayes: as,

1. To

1. To teach vs to rest wholly on Christ in the matter of our saluation, and to esteeme all as dung in regard of him; to desire to be found in him, not hauing our owne righteousnesse, but the righteousnesse which is of faith: Philip. 3. vers. 8. 9.

2. Wee may hence learne to be abased and truly humbled; not with outward afflictions, which may breed worldly sorrow, but with our inward corruptions, which may cause godly sorrow to repentance: 1. Cor. 12. James 4. 8, 9.

3. And seeing the best hath his infirmities, here is a notable meanes, to teach the proudest to haue compassion, to put on meekenesse of spirit, and tendernesse of heart; in relieuing and raising vp his afflicted brother, that for the communion of Saints may be maintained by the vnicie of the spirit in the bond of peace: Galath. 6.

4. Here is matter of triall in this state of infirmities, which seemes common to all; whether yet wee are such as are renewed in Christ, to whom our sinne shall not be imputed: namely, If

1. Wee hate all sinne indifferently with a perfect hatred.

2. Strive vnfaignedly against all sinnes, euen the least infirmities, not allowing our selues in the least corruption.

3. Iudge our selues dayly for sinnes particular so far as we know, or are iustly challenged therewith.

4. Condemne we secret corruptions and motions to euill.

5. Wholly rellie on Christ for pardon for sinnes.

6. Hunger after death in regard of sinne: Rom. 7.

7. Endure reproofe patiently, and amend.

8. If we feele the power of sin daily weakned in vs.

9. Especially of such sinnes which haue most preuailed heretofore.

10. And mourne vnfaignedly for the sinnes of others.

C 2

11. Labouring

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10. Labouring to pluck others out of the fire, and warning them by our example.

Thirdly, this serues for comfort, and that many wayes, As,

2. *Use.*
Of comfort.
That we haue
right in
Christ.

1. In that God hath left infirmities in vs: therefore haue we hence assurance of our right in Christ, who came to save sinners, and shall haue experience of the power of Christ, in the dayly subduing, and mastering of our corruptions. And therefore

To prevent
despaire

2. Let vs not despaire in our greatest tentations, seeing the greater miserie, the greater mercie. As it is God our Father that hath left sinne in vs, yea in the dearest, to aduance his free and constant loue: so hath he giuen his Sonne to reueale this loue vnto vs by the operation of the Spirit, shedding it abroad in our hearts, through the dayly assurance of the pardon of our sinnes, and continuall enabling to conquer the same: Rom. 5. 2, 3.

1. *Ioh* 1. 8.
Eph 5. 19. 20.
21.
Rom 5. 3, 4.
Gala 1. 6, 7.

Not to ima-
gine our case
singular.

3. To this end let vs not thinke our case singular, seeing the best haue not been exempted from infirmities, whereby Satan would driue vs to despaire; but rather the greater our infirmities are, the greater experience may we looke for of the mercies of our God, who will lay no more vpon vs then we shall be able to endure, 1. Cor. 10. 13: but will giue an issue with the temptation, that so wee may be able to beare it.

That infirm-
ities shall not
fester in vs.
Iob 33. 19
Alti 2. 36, 37.
38.

4. Lastly, though we haue infirmities; yet let this comfort vs, that our God wil not let them fester in vs, but by the power of our conscience, or ministerie of the word, or by some outward chastisement, &c. we shall know our iniquitie; that so we may performe seasonable repentance: and this is the next obseruation that followeth in the text, out of the practise of our Sauiour with his Church; who doth not flatter her in her sinne, by concealing the same, (as a false Prophet would haue winked at it, and onely stood vpon commendation, yea happily ascribe that which was not true)

true) but deales faithfully with her. As he commends her for her good parts: so hee reprooves her for that euill of her decay.

And this teacheth vs, that
Wee must reprove our brother plainly for his sinne:
So doe wee testifie, and approue;

1. The faithfulness of our calling, and dutie vnto God, in deliuering the whole counsell of God, as well reproofe for sinne, as prayse for well doing. 2. Tim. 3. 16. 2. Tim. 4. 2.

2. Our loue to our brother, both in preventing Gods iudgements by our reproofes, or else sanctifying them vnto a sinner. 3. At least we iustifie God, 4. and make the sinner without excuse: Ezech. 33. 5. and saue our owne soules. 6. As also hereby wee prouoke him to repentance, and so by renewed repentance to perfection: Leuit. 19. 17.

And shall wee not hereby put the Christian to the tryall of his soundnes. If he will endure reproofe, there is hope of him, he is best able to beare it, he will make best vse of it? Tit. 1. 15. or is not this the meane to make him sound. Is not this a meane to cast off the hypocrite, and so to rid the Church of her most dangerous enemy.

And this 1. condemneth the flatterer; that either will see no euill in his brother, but is still bearing vpon the good that is in him, putting him vp with expectt thereof; or if he see any euill, will not reprove him plainly, but either excuse it, or diminish it, or daube it vp, hardning him in his sinne, &c. Ezech. 13.

2. They are here reproofed, that iustifie the wicked and condemne the righteous: Esay 5. 21. whereas our Sauiour iustifies the good, and condemnes the euill.

3. As also, they that stumble at strawes, and make mole-hills mountaines; omitting the sinnes of great ones, or the great sinnes of their brethren: for fauour and affection, but enforcing to the vtmost, every light

3. Doctrine.
Sinne to be
reproved.
Leuit. 19. 17.
Reasons.

1. Of reproofe
to the flatter-
ing teacher,

2. Of the per-
uerse and ma-
licious that
calls darkenes
light, and
light darkenes
3. Of the re-
specter of
persons

escape in the godly, or their enemies; putting more
thereto, yea, taking occasion thereby to disgrace their
profession, &c.

Whereas our Saviour Christ, heere spares not the
greatest and most famous Church, and whatsoeuer is
amisse in her, lets her know plainly of it.

The people also are here condemned, that hate those
that reprove them, and rather heape vnto themselves
such reschets as will flatter them in their sinne, then
intertaine those that deale faithfully in reproofing:
Amos 5. 11. Micah. 3.

Secondly, here is instruction, 1. to prayse God for
faithfull teaching; when God cuts downe by his Pro-
phets, and conuinceth the world of sinne. 2. And also
to moue where the Church is pestered with flatterers;
that cry all is well; Peace, peace; all the congregation
is holy: Ieremy 6. Numb. 16. Ieremy 28. Ezech. 34.
13. 14.

3. Heere is matter of tryall both for Minister and
People. If the one will rebuke sharply, and the other
brooke it: If the Minister wil not cease to reprove, till
he haue either conuerted, or conuinced. If the hearer
will desire to be smitten till he doe amend, yea when
he doth his best, still desires to be humbled & searched,
that still he may increase.

4. Wee learne heere by our Saviours example how
to reprove for sinne: namely,

1. Exemplary, not being pertakers with him in his
sinnes, but by our contrary constancie and good ex-
ample iustifying our reproofe, taking away all excep-
tions, and thus hath place alwayes when other meates
of reproofe will not be admitted.

2. Truly, not chalenging of what is not, nor con-
demning all for some, nor being carryed with heere-
sayes of suserifes, but as we know, and what we know:
Thou dost last chy first loue.

3. Mildly, as Thow dost the man, 2. Sam. 12.

2. Of the
people.
2. Tim. 4.
Galat. 4.

2. Use of
instruction.
Mat. 6. 1.
Ezay 1. 1.
John 16. 1.

Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.
Thow dost the man, 2. Sam. 12.

4. Particularly: Letting him see his particular sinne,
not in the clouds, not generally: and yet here we may
use sometimes Parables, and propose it in another case
to prouoke vs to apply use to our selues; 2.Sam.12.
2, 3.

5. Louingly, not with reproachfull termes, not
with imperious and insolent vpbraidings, but with
grace, and compassion, considering our selues, and
preuening obstinacie and imputation of malice, vsing
to this end insinuations of our loue to preuall the
better, Rom.9. and hazarding our vitermost to saue
a soule, nor behinde his backe, but to his face, adding
the promises of the Gospel if he doe repent, and
vsing all meanes to giue him hope of recovery.

6. Powerfully: To humble him for his sinne, by
denouncing the wrath of God against the same: *I haue
somewhat against thee*: that is, I haue a controuersie
with thee, I am angrie. I will be auenged of thee for it,
adding to our reproofe, denunciation of vengeance,

7. Constantly and seasonably, not letting him lye in
it, taking the fit time; &c. as *Miguel* did; 1.Sam. 25.
meeting with the beginnings of euill, and not gluing
ouer, till either wee haue reclaýmed, or made inex-
cusable.

8. Impartially and sincerely; not sparing the grea-
test nor dearest: vnto vs; no. nor the house of *Israhel*, *Amos* 7. 8.
Elay 48. 11: no. nor the most excellent *Chalen*; 1.Sam.13.
Dauid, though a King; nor our children, nor any; *Ex*.
1.Sam.2.

Lastly, heere is great comfort; that being reproo-
ued for sinne; we are iudged in this life; and so by the
grace of God being brought to repentance, we shall
not be iudged in the life to come; 1.Cor. 11. 32.

Thirdly, in that the holy Ghost testifieth heere, that
Christ doth come against his Church for this sin; heere
we learne, That though God thurteth away the per-
son of his children; yet he is not parted with them; he
make the
he

he will come against them for it; and chastise them for the same: Psal. 89. 2. Sam. 8. &c; Ezech. 18. And that because he is

1. Righteous, and hateth iniquitie, Psal. 5. 4. and therefore will not endure it in his owne.

2. He is mercifull; and therefore will not suffer sinne to dwell in his children: but by his corrections will cleanse them: Esay 1. 25. Esay 27. Iere. 19. Psal. 89.

3. The sinnes of his children doe more grieue him, and indeed are more grieuous in themselves: First, because

They haue more grace to resist. Secondly, doe giue more offence to the weake. Thirdly, open the mouth of the wicked more to blasphemie God and his truth: 2. Sam. 12.

4. That the wicked may haue their vengeance hereby sealed vp, in that the Lord spareth not his owne children: Prou. 11. 32.

6 That his children might not be condemned finally.

7 That he might weane them from the world; and prouoke them to draw neere vnto him in prayer, and so haue in our selues further experience of his loue in the issues thereof.

8. Their sinne is not theirs, but proceeds from Satan and the old man, which he therefore remoueth by his chastisements, that so he might manifest and confirme his loue more and more to their persons in fitting them to glorie.

But how standeth with Gods iustice to punish sinne in the Elect which he hath punished in his Sonne?

Answer. He doth not punish sinne in vs as he did in his Sonne, according to the exactnesse of his iustice, and defect of our sinne, for then we shall neuer be able to abide it.

3. He doth not intend to punish sinne, but to amend the sinner, and so qualifies his corrections according
ly: As

ly: As accompanying them with the word, giuing vs strength to beare them, or framing them to our weaknesse, ministring abundant consolations to conseruaile them, and giuing a gracious issue out of them, either taking away the rod, or geuing patience to endure it.

And this serueth,

1. To condemne the wicked that flatter themselves in their righteousness, because they prosper, and are not plagued like others, nor afflicted as the sinners, seeing they are fatted vp hereby to the day of slaughter, and the elect by afflictions prepared to happiness: Ierem. 12.3. Act. 14.23, 24. Iob. 21. Psal. 17.14.

2. To reprove the sinners that prouoke the Lord by their sinne to become their enemy, and then being afflicted, complaine of wrong, and condemne the loue and faithfulness of God, as if in chastising them he hated them, seeing of very loue and faithfulness he doth correct them: Psal. 119. Psal. 73. Iob 6.7.

3. To reprove the world that iudge of men by these outward things, seeing all things are alike vnto all men: Eccl. 9.1.

Secondly, here is instruction: 1. To teach vs how to keepe God to be our friend: namely, by keeping our selves from sinne, or else by renewed repentance, daily renouncing, and reforming the same.

2. To beare patiently the hand of God, seeing we haue deserved hell; and this affliction which is but for a moment, will procure vnto vs an inestimable weight of glory: 2. Cor. 5.16.

3. To trie our estate vnder the rod, namely, 1. if we feeble the Lords displeasure, and so feare and depart from euill: Prou. 14.

2. If wee can finde comfort in the word.

3. And wait patiently on our God in our greatest afflictions.

4. Not seeking so much the remoucall, as to haue the corrections sanctified vnto vs.

Uses.

1. Of consolation to those that by reason of prosperity flatter themselves in integrity.

2. I holie that are impatient vnder the rod deserting the same.

3. Those that iudge peremptorily the estates of men by outward things.

Use 2.
Instruction how to keepe God our friend.

2. To be patient vnder the rod.

3. To try our estate by the vie of the crosse.

5. Either by bringing some sinne past to light, and iudging for it, or else preventing sinne to come.
6. Making vs more tender in conscience,
7. More compassionate to our brethren,
8. More out of loue with the world,
9. More to long after heauen,
10. More zealous in holy duties, more ielous of our selues, more confident on God, more readie for death.

And thus doth the holy Ghost amplifie the sinne of this Church, by signifying that the Lord is angrie with her for the same.

1. But let vs consider what this sinne is, namely, That she hath left her first loue, a sinne of omission, she hath failed in that zeale, &c.

How the
saints though
leauing their
first loue, yet
may be iusti-
fied that they
faint not,

Quest. But how may she be sayd to haue left her first loue, seeing she hath formerly the testimonie that she endured patiently, and did not faint?

Ans. She might faile in the measure of her loue, though not in the substance and trueth thereof.

2. She might faile in the outward action, though not in the inward purpose.

3. She might haue been formerly zealous, but now she was decayed, and her present decay might not being prevented breed a further relapse, and so threaten either some grieuous scourge to pluck her out of this pit, or else might occasion finall Apostasie.

4. She might maintaine the doctrine of the Gospell, though to the enduring of manifold afflictions for the same, and yet neglect the holie discipline, and so grow remisse and carelesse in the practice of godlines.

5. She might not be so zealous as she was, and yet haue so much zeale as not to giue over finally; for a time she might be cooled, but not quenched in her zeale, &c.

And yet wee see the Lord is not satisfied herewith, but she must recouer what she hath lost, and still in-crease

crease in holinesse, nor vtterly reiect vs for our failings
yet would not he haue vs lie in them.

6. Wherein obserue we the care of the Lord Iesus
vnto his Church, that though shee was not ouertaken
with any grosse and apparant euils, that she did not al-
together faile in doing of good, yet hee doth here re-
prooue her for some measure of decay, for omitting
what she should haue done, intending thereby to pro-
uoke her to perfection, and to recouer her of her fail-
ings, that so she may grow to perfect holinesse.

Doctrins 5.

Whence we may further learne, that the Saints of
God are to be reprooued for sinnes of omission, euen
for omitting or neglecting that which they should do,
yea for failing in the measure thereof, as wel for grosse
and apparant breaches of the will of God. Thus haue
the Prophets reprooued the people of God, for failing
in what they should haue done, and for carelesnesse in
holy duties.

Thus was *Eli* chalenged of the Lord, for neglecting
to reprove his sonnes, 1. Sam. 2. Thus are the Corin-
thians charged for neglecting due preparation to the
Holy Sacrament, for neglecting the due execution a-
gainst the incestuous person, 1. Cor. 5. 2. 3. 1. Cor. 11.
23. 24.

The Reasons hereof.

1. Because the Saints doe not easily take notice of
these failings, if they auoyd scandalous euils, if they do
in any sort performe out ward duties, yet they sayle in
the measure, as not performing them in zeale and cou-
rage, and herein they many times thinke they may bee
excused, because they are not yet perfect; because they
are subiect to infirmities: or by carnall wisdom bee
induced to more moderation, (as they call it) or abate-
ment in them; yea happily vnder pretence of Christian
liberty, may haue some allowance hereunto.

2. It is that, wherein the Saints doe most sayle in,
and may most dangerously deceiue themselves here-
by; as

D 2

3. That

3. That these finnes of Omision may be occasions to giue vs vp to grosse and open finnes, euen to commit many foule offences against the Law of God; as causing the Lord to leaue vs to our owne lusts, that so neglecting what we should doe, we may commit what we should not, to the confounding of our carnal confidence, and prouoking to more zeale, as 2. Sam. 12. Are not many ouertaken with the finnes of the time, because they cannot mourne for them, or courageously remooue them.

4. These finnes of Omision doe most grieue Gods Spirit, and challenge the power of sanctification: most hinder our growth in grace, and are dangerous occasions to hypocrisie and lukewarmenesse.

And this serueth, to reprove the fashion of the Times, which is either not to reprove at all, or at the most to reprove for grosse and open finnes, as for saylings in what wee should doe, these are either not touched at all, or rather excused and iustified vnder the pretence of infirmities, and in that specially the power of godlinesse is generally chalenged of too much more then needs; therefore, this measure is approoued, as being what flesh and blood can doe, what is common with the time, what will best serue the loosensse and indifferency thereof, what will best secure vs against the snares thereof.

2. Here is matter of tryall, that if we take aswell to heart our saylings in what we should doe, yea be humbled in our wants, when wee haue done our best aswell as for grosse and open prophaneities, this is a good testimony of the power of Grace, that the Lord hath begun his worke in vs, and so by this narrow tryall intends to make vs better.

3. Wee are hereby also taught how to deale with our owne hearts, euen to bee zealous of our selues, especially, for sayling in holy dueties, to examine our hearts principally in this case, how wee are colde in prayer,

prayer, insensible of Gods iudgement, that we cannot
mourne for the finnes of the Time, that wee do not re-
prooue the common finnes thereof, the abominable
swearing, prophaning of the Sabbaths, &c. for this
shall be a meanes to keepe vs from the like abuses, this
shall be a gracious helpe to increase in holy dueties, and
so to submit to a conscionable ministry to this end,
comforting our selues, that if wee belong to God, our
gracious Lord will not let vs scape in the least sayling,
but if his worde will not preuaile, he will come against
vs with some secret or open chastisement, to recouer
vs betimes, and so to preuent vs from Apostasie, that
we may increase and follow hard after the marke. And
this is that which we further learne herein.

That though the Lord accept the purpose of the heart, and will not quench the smoaking flaxe; yet he
would haue vs recouer our selues, and grow in grace,
and follow hard after the marke; we must abound in
grace, and be plentifull in good works; we must doe
the first worke, nay, wee must thriue in well doing,
expressing outwardly what wee inwardly desire, and
subduing the whole man to the obedience of the spi-
rit: 1. Col. 1. Pet. 2. 1. 3. Ephes. 1: Phil. 2. Pet. 1. 8.
Psalm. 92. Job 17. 9. 1. Thes. 5. perseuering with
all patience and constancie vnto the end, Eph. 6. 13.

*The elect
must goe for-
ward and per-
seuere in
grace, labou-
ring to perfe-
ction.*

And that, First, because the Lord hath commanded,
That wee should be holy, as he is holy, 1. Pet. 1. 13,
14. &c.

Reasons.

2. Christ Iesus hath deserued to make vs perfit, by
his perfect obedience.

3. And by his Spirit dayly dwelleth in vs, to
leade vs into all truth.

4. Hereby we make sure our election, and attaine
to the certaine knowledge thereof, 2. Pet. 1. 10.
Job. 7.

5. Hereby we make our selues meete for that glo-
rious inheritance, 1. Col. 1. 12.

6. Hereby wee prouoke others to glorifie God,
Matth. 5. 16, 17. and strengthen the weak.

7. Wee daunt and confound the enemies of the
Gospell, 1. Pet. 2. stopping the mouth of all iniquitie
and reproach.

8. And adorne and beautifie our glorious professi-
on, 1. Phil. 27.

9. And gaine more glorie to our blessed God,
Math. 5. 10.

And this serueth,

Vses.

1. *Of reproofe*
to those that
deceiue them-
selues with
good intents
and motions.
Of such as go
backward.

To condemne, 1. all those that flatter their hearts
with good intents, when they are vtterly voide of
good fruits, Prou. 3. Esa. 29.

2. Such as stent their measure of holinesse by flesh
and blood, and such carnall Rules as square thereto.

3. As also those, that vpon presumption that they
are better then others, cease to better themselves, and
so standing at a stay in religion, goe backward therein,
1. Cor. 4. Reuel. 3.

As feare to
be noted of
singularity.

4. And those likewise that feare to abound in holi-
nesse, zeale, &c. lest they be accounted singular noted
men, precise, vaine-glorious, &c.

As iustitie
decayes.

5. And these especially, that haue not only slacked
their zeale in religion, but doe iustifie this decay, as
being now more wise, sober, &c. in their profession,
where as before they were fierie, rash, indiscreet, &c.

Vse 2.

Of instruction,
how to in-
crease.
Means of A-
postasie.
1. Corrupt
iudgement.

Secondly, here is instruction, and that first, we must
labour to increase and grow constant in godlinesse,
and that by these meanes:

1. By auoyding the meanes of Apostasie, which
are,

1. *Corruption of iudgement*, and that,
First concerning Holinesse.

1. We may be too holy:

2. That our forefathers were saued with lesse, and
therefore, what need we strue for more?

3. That wee haue beene too forward already, and
therefore

therefore it is now wisdom to abate, to be more indifferent.

4. Or measure the worship of God by prosperitie.

5. That seeing we cannot be perfect, therefore it is in vaine to labour thereto.

6. That there is no time past to serue God ; If wee can doe it on our death beds it will serue the turne.

7. That the best and freest seruice of God is to make no bones of sin, because this is true peace of Conscience, liberty this argues, the abolishing of sinne by his death, to commit it greedily without remorse.

8. That wee may serue God and the world too. Luke 16.

9. That lesse will serue the turne, because many doe lesse, and we hope are saued, Acts 14.

10. That Gods mercie doth more abound in our failings, Rom. 6. 1.

11. That we need not to be so perfect, seeing Christ hath finished all for vs : seeing Christ hath therefore persfited all things, that we might grow to perfection, Heb. 12. 1, 2. Iohn 15.

12. That the seruice of God is a matter of indifferencie : if we doe it, it is well ? but if we faile, God will be mercifull.

Secondly, *Wee must take heed of corrupt iudgement, concerning Apostasie, And that on the right hand, As that,*

1. Decay in former zeale and measure of sanctification is not Apostasie, but rather a reedifying of former rashnesse, and ignorance, by spirituall wisdom, teaching vs more moderation and humility, not to presume aboue others, to maintaine society and peace by returning rather vnto others, then to be so strict, as to bring them vnto vs.

2. That it is Apostasie to admit any change of iudgment, seeing we know but in part, and so are subiect

Vnto

unto error, and therefore we may be, and are often de-
ceiued, and therefore must change our opinions, and
this change is not a decay, but rather meanes to in-
crease in godlinesse,

3. That it is Apostasie to differ in iudgement, and
so in practise from a Church otherwise truely ground-
ed, and established: seeing the Lord giues not to all
a like measure of light, neither to all, at one time,
what is necessary. And therefore either we may not yet
see what is fit, and so are not to bee condemned Apo-
states, for what wee know not; And can wee consent
with good conscience to what we know not; or else
it may please God to let vs see more then happily is
discerned, or will be acknowledged, Rom. 14. for what
Church is without it imperfections? And shall we shut
our eyes against any light that shineth, ought wee not
to practize, as we are conuincd, and being conuerted,
ought wee not to strengthen the brethren? ought wee
not to grow vp to perfect holinesse; And therefore
seeing we forsake not the society for it imperfections,
but rather walke therewith in the common light, and
if we differ from it, wherein it is short of perfection, do
we not hereby let it see it imperfection, and so by our
wise difference lead it to perfection; and shall wee then
be accounted reuolters from the Church?

Especially if *Babel* become to be *Bethanien*, if in the
beginning it was not so; if *Ephesus* haue forsaken her
first loue; If the faithfull Citie, whose faith was once
published through the world, bee now become an
harlot, shall wee bee condemned as Apostates from
that cursed Synagogue which is so fallen away from it
former purity. Ought wee not rather to prouoke her
to doe the first workes: and if shee will not hearken,
shall wee not still protest against her? Shall wee now
measure our selues by her crooken lines, that so being
partaker with her in her sinnes, wee may bee partaker
with her in her plagues. But of this more hereafter.

See ondy

25
Secondly, *Wormes* *in* *the* *corrupt* *judgements* *on* *the* *left* *hand*, *concerning* *Apostasy*; *the* *11* *th* *ch* *vs* *10*.

1. That every sayling in Religion, every breach of Gods holy will is properly Apostasie: for then the best must be Apostates; all will bee subiect hereunto. Because though every sinne; yea the least, makes way for Apostasie, if we lie therein without repentance, and fall to excuse and allow our selues therein; yet by the mercy of God the Saints recover, and so their saylings by the speciall indulgence of the Almighty, are meanes of their more sound and speedy proceeding in the worke of grace.

And therefore farre bee it from vs to conclude, That any the most grievous sinne in the Elect, is Apostasie; That is, such as excludes all hope and meanes of repentance; seeing though in it selfe it deserue that God should utterly forsake vs, and so giue vs vp utterly to forsake him, and fall away from him; yet because God is our father, and will not reward vs after our sins, nor deale with vs after our iniquities; but how soeuer he forsake vs for a while, leauing vs to these corruptions, yea to be chastened for them, yet in wrath hee remembers mercy, sanctifying these corrections to bring vs to repentance, by opening our eyes to see our sin, and humbling vs with the sense of them hereby, that so wee might deny our selues; and hunger after mercy in Christ Iesus. Worth hee not now returne vnto vs in great compassions, enabling vs by faith to lay holde vpon Christ in him to apprehend the pardon of former sinnes through him to obtaine grace, to preuent future sinnes, and so to walke more humbly and constantly with our God, and so by him to perfect the worke which he hath begun in vs.

A second manner of Apostasy is; Corrupt practice: *1. Corrupt practice.*

And that on the left hand, *the 11* *th* *ch* *vs* *10*.

When either we slide by examples of the greatest:

1. Or by the power of the word of God; Matth. 5.

3. Or by the streame of the time.

4. Or onely by the lawes of men.

5. Or follow the most in religion.

Secondly, On the right hand.

1. When we grow spiritually proud of well doing.

2. Or grow to singularity, and so to forsake the fellowship vpon presence of their corruptions, that wee may not bee defiled with them. Esay 65.

3. 6. Hebr. 10. 23.

3. Or affect curious, and vnnecessary knowledge, to puffe vp, and not to edifie. 1. Cor. 8. 2.

4. Or studie onely to know, making no conscience to practize as we know. 2. Col. 4.

5. Or stand more vpon trifles and circumstance then many matters.

6. Or serue God onely so farre as we gaine thereby, auoyding afflictions as hinderances thereto.

7. Or pretending, because of afflictions; that either now we haue no leasure, or else it is in vaine, or too late to serue him.

8. Or grow secure and dead in the performance of holy duties, performing them for custome, carnally, hypocritically, &c.

Libertine. 9. Or grow inconstant in holy duties; intermitting the set times, of prayer, hearing the word, &c.

10. Or grow negligent in conuerting others.

11. Or admit of humane inuentions, with the worship of God.

12. And vpon pretence of peace, giue way in the least against conviction of conscience.

13. Or procure vnthankfull vnto God for his particular mercies, 1. Rom.

14. Or fall into grosse sinnes, and lie in them without repentance; Psal. 51.

15. Or indge vncharitably of our brethren, withdrawing our compassions from them:

Secondly,

Secondly, consider we these mortures to make vs abound in good works, and grow constant therein. Modues so grouke vs to constancie in weldoing.

1. Consider we the faithfulness of our God, who loneth to the end. Ioh. 3. 1.

2. Remember we the continual service of the Saints in heauen, they incessantly glorifie God, and also continually: 1. Thess. 4. Revel. 4.

3. Consider wee the power of Iesus Christ still remains to couer our imperfections, and to strengthen vs to perfection: Heb. 1. 3. 1. and to this end makes continuall intercession for vs.

4. Know wee that the Comforter doth abide with vs for euer, Ioh. 14. 16. to lead vs into all truth: and so forward in all holiness: Ioh. 14. 16.

5. Consider we that the righteous can scarcely be saved. 1. Pet. 4. 15. and what paines the best haue taken toward heauen.

6. Remember we that Iesus Christ hath taken away all the rigour of weldoing, and yet enables vs by his spirit to perfection, accepting our weakest endeouours, so they bee sound, and enabling of vs to fulfill all righteousness in due season.

7. Discerne we often how wee haue failed heretofore, and this shal prouoke to more industrie hereafter.

8. And loy wee to heare the sudden coming of Christ, and so we shall be prouoked to make haste.

9. And propose wee vnto our selues that glorious Crowne, and so we shall fight that good fight of faith, and finish our course with ioy.

10. Obserue we the prouidence of our gracious Father, in turning about all things, that they shall worke together for the best to further vs to happiness. Rom. 8. 28.

11. As causing our greatest afflictions to be means of remoouing all lets, especially our sinnes, and spurres to perfection, Esay 1. 25.

12. And making our very sinnes matter to prevent

or subdue sinne, and so to prouoke vs to more endea-
uour of holinesse, by how much we haue bene cast be-
hinde, and what shall then separate vs from the loue of
God? what shall not further vs to haile to perfection?
Rom. 8. 23. 34. 35.

11. To this end, take we a view of the special pri-
uiledges of godlinesse, which are,

1. That it onely hath the promise of this life, as well
as of a better.

2. It onely can giue vs sound Comfort in our great-
est troubles,

3. And giue vs certaine victory over them all.

Onely this sanctifieth all Gods blessings vnto vs,
that they may bee pledges of eternall life, 1. Tim.

4. 5.

This onely giues contentment in all occasions,
and so doeth possesse vs of heauen in this life, 1.
Tim. 6.

12. And seeing that in our Fathers House are
many Mansions, and those that are most faithfull,
shall haue greater increase of glorie, Therefore, let
this encourage to increase in grace, that so we may
bee partakers of greater happinesse. Lastlie,

13. Consider wee how vnwearied the wicked
are in euill, what policie they vse to continue
therein, vsing variety of Obiects to preuent loth-
somenesse and satiety; arming themselves with
diuersitie of meanes, whereby they may bee bet-
ter able to accomplish their lustes, and with more
pleasure enioy them longer. And shall they take
more paines to goe to hell, then vnto Heauen?
Shall they bee still striving, and neuer wearie,
to their owne Condemnation? and shall not wee
bee still endeavouring to make sure our Ele-
ction.

*Thidly, prattize we these meanes of Growth and Com-
municat.*

1. Re-

2. Retaine wee soundnesse of iudgement, concerning the power of godlinesse?

2. Doe we all things from the ground of the heart, as in the sight of God? 1. Thess. 1.

3. Cleave wee still to the power of the worde, and strive wee to increase in knowledge? 1. Phil. 1. Coll.

4. Practize we constantly the duties of pietie and charitie, not serving God by spurs, but keeping a constant course in holinesse, that so the service of God may be more easie and comfortable.

5. Watch wee daylie over our hearts, in a true searching and examining the same, Psalm. 4. 5. 6.

6. See that wee renew our repentance, as often as we sinne.

7. Labour wee the conversion of our brethren, and iudge we charitably of them?

8. Make wee conscience especially of Sabbath duties, because our powerfull practize thereof shall better enable to a generall encrease, and to constancie therein. And,

9. Avoide we curiositie of knowledge and meddling in others affaires.

10. And stick we not in the beginnings and elements of Religion? Hebr. 6. 1.

11. And because wee shall bee sure to encounter many enemies that will seeke to hinder vs in this spirituall groweth; therefore put wee on the whole armour of God, that so we may resist in the euill day, Ephes. 6. 11. 12.

12. Especially seeing the Iones of the world will mainly endeavour to presse vs downe; and hinder our proceeding vpon pretence of providing things necessarie; &c. therefore, that wee may in nothing be carefull, let our requests be manifest vnto God in prayer.

13. And laboure we true contentation in what soe-
uer outward measure the Lord hath dispensed, that so
we may still hunger after spirituall graces.

14. And prepare we our soules daily to afflictions,
submit we to whatsoeuer our louing Father shall lead
vs into; that so carnall securitie may bee prevented,
our corruptions purged, and wee daily prouoked to
perfection.

15. Quicken we and enlarge our desires of heauen-
ly things, and this wil be a meanes to spurre vs forward
to practise.

Measure wee not our condition by any measure at-
tained, but still forget we what is behinde, and hasten
to that before.

16. Walke wee alwayes in feare of our selues, and
suspect we all our workes, yea then most, when we en-
ioy greatest graces: Pro. 28. 13. and maintaine wee ten-
dernes of Conscience, in all things.

17. Remember we our ends, and vncertaintie of
our life, and the account we must make: 1. Cor. 5. 10. 13.

18. And resigne we our selues daily into the hands
of our God, resting on his providence, 1. Pet. 5. Mat. 6.

19. Entertaine wee cheerefully the motions of
the Spirit, and put them in practize diligently, Eph. 4.

Thus shall we grow constant in well doing, and per-
seuere vnto the end.

Meane to pre-
uent Aposta-
sie in the sense
of our failing.

2. Meane while let it stay vs from Apostasie, that
our gracious God requires no more then hee giues, if
hee giue vs but one Talent, hee wil not require accor-
ding to three; and therefore though wee be farre from
what we should be, or what others are, yet let not this
discourage vs in our present measure, or from attain-
ing further, because he which hath giuen others more
is the same also vnto vs, and will bee in like measure,
both accepting what he giues for the present, and per-
sisting of his owne worke in due season.

3. That though wee are sometimes ebbing, and
some-

sometimes flowing in the measure of holinesse, yet our God is alwayes the same vnchanged. And therefore measure wee not his loue, by our different measure of increase; but rather resolute we, that as when we increase more, we haue more cause to loue him; because hee answers our endeauours: so when we seeme to goe backward, we haue then cause to loue and trust him more, that so hee may recouer vs; as wee haue more need of his loue when wee faile, to lead vs forward againe; so we haue as great need of his loue when we haue done our best, to emptie vs of all carnall respects of vaine-glory, &c. that so it may appeare his onely loue hath occasioned this increase, all this seruice shall redound to his glory.

3. That in the worke of grace wee must liue by Faith, and not by sense, not measuring our estate by what wee are in our selues, but by what wee are in Christ; not what we are for the present, but what wee shall be in the life to come: And therefore comfort we ourselues, that as the least sparke of grace is an euidence that we are ingrafted in the Vine, so being the Vine we shall be daylie purged and prepared to bring forth more fruite; that what wee doe for the present shalbe accepted as perfect in Christ, and the more sense wee haue of the imperfection thereof, the more may we be assured of our interest in Christ Iesus, the more shal we be prouoked still to be found in Christ, not hauing our owne righteousnesse, that so in him and through him the worke may be perfected.

Fourthly. *Make wee tryall of increase by these markers:*

3. That wee grow in euery part, as well inward as outward.

2. That we discern our corruptions more, and are more humbled for them.

3. That our affections to the world are more lessened and quieted.

4. That

4. That we are more conuicted with our finnes,
and can more cast our care on God.

5. That we are more willing to endure afflictions,
and ready to lay downe our liues for the Name of
Christ.

6. That wee can more grieue for the finnes of the
time, and yet labour more hartlie the conuersion of
sinners.

7. That wee are more sober and wise in the vse of
Christian libertie.

8. That wee are more cheerefull and able to holy
dueties, and so doe more hunger after our dissolution,
and are willing to die.

9. That he can be emptied of all, by respects, yea of
all respect vnto our selues for the glory of God.

10. That wee finde such finnes most weakened, to
which formerly we haue bene most subiect.

11. That howsoeuer we differ in practise, yet still
our desires are more enflamed, especially vpon our say-
ling to more constant obedience.

Lastlie. For our comfort learne wee, that our God,
that commands perseuerance, giues grace to the same,
and therefore we shall continue, and not finally decay:
wee shall leaue out first loue, but not loose it altoge-
ther: 1. Philip. 6. Iohn 13. Luke 22. 33.

Wherein note, That euery conuert hath a first loue,
that is, when God hath reuealed his loue vnto him in
Christ, and by the Spirit of God, it is *shed abroad in his
heart*, then is the heart of a sinner inflamed to *love God*
again, then is it enlarged with *joy unspeakable* and glo-
rious, 1. Pet. 17. for so great saluation: then doeth it
strive to expresse it thankfulness vnto God, for so
great mercie: then is loue as *strong as death*, much wa-
ter can not quench it, Cant. 8.

And this is called his *first loue*: and it is discerned by
these markes.

1. By his renouncing of all, in comparison of it,
and

Doct. 7.

Every true
conuert hath
a first loue.

and parting with the dearest for the enioying of *Christ*: So *First* *how* *all* *did* *the* *Apostles* *for* *take* *all* *in* *act*: So must we forsake *all* *in* *affection*, and in act too, so farre as it may hinder *our* *enioying* *of* *Christ*: *Zachew*, Luke 19. 6. 7. *Markes*, *Matth* 13. *Ioh* 6. *Coloss* 3. 1.

2. When we endure any affliction for the Wordes sake, 1. Theff. 1. 9. 10. and that with great ioy in the holy Ghost: Hebr. 10. Ephes. 1. submitting our selues to the power of the word, though it be neuer so bitter to the flesh, and crosse the lusts thereof.

3. When we reuerence highly the Ministers of the Gospell, Galath. 3. 4. thinking nothing too deare for them. Act. 16.

4. When we cleare our conscience of all sinne, by which our sweet fellowship with Christ may bee hindered: So *Zachew*, Luke 19. not being ashamed to confesse our particular sinnes, and renouncing them vnfainedly.

5. When for Christs sake we loue his poore members, and impart of our worldly goods bountiffully to their reliefe, Luke 19. *Zachew*. 1. Ioh. 2. Ioh. 13. Psal. 16. 2. *1. Tim* 1. 18. *16*, *17*.

6. When wee continue in the powerfull meanes of the diuine worship. Act. 2.

7. When we consult not with flesh and blood, nor communicate with it, but doe vtterly renounce the same in regarde of heauen, Act. 9. Galath. 2. Matth. 23. 23.

8. And being rauished with the sweetnesse of the loue of Christ, wee enlarge our selues to declare the same to our brethren, labouring to bring them to Christ, by plucking them out of the fire: Ioh. 1. 18. Iude 22. *Luke* 22. 33.

The wisdom and mercie of our God in vouchsafing his children vpon their conuersion this liuely and ardent affection of holy loue is manifold. *Reasons of this first loue.*

First hereby to scale vnto them the truth and assurance of this blessed Change, by this sensible and sweet change

34
change of their affections, that whereas before they could not relish and brooke the power of the worde, neither had any delight in the excellent, but esteemed their persons contemptible and odious, deemed of their wayes as madnesse or hypocrisie; now finding by the mercie of God their hearts enflamed to the loue of the worde, though it vtterly confound all former hopes, and cut off wholly all future expectations for the flesh, and withall pretending such to bee most deare vnto them who are hated of the world, and in regarde of outward appearance, are not able to requite our loue, and yet because they are in Christ, are therefore for his sake to be beloued; may wee not hence assuredly conclude vnto our soules, that wee are translated from death to life, because wee loue the brethren; is not this our euidence, that wee are now chosen out of the world, because we loue those whom the world hates? is not this an argument that wee are now in Christ, because his loue onely constraines vs to loue his members? and seeing our loue vnto them is, to make them like vnto vs, is it not our testimony, that we are conuerted vnto Christ? and could wee submit to that word which is so reiectcd of the world, so irksome to our corruptions, vnlesse the loue of Christ did constrain vs in obedience to his Maiestie; vnlesse this loue of Christ did hereby prouoke to haue all our imaginations brought in subiection by the power thereof, that so wee might retaine nothing to grieue the blessed Spirit, vnlesse we were overcome by the power of Christs loue, to receiue the stampe of his Spirit, and furniture of his graces, whereby wee might in some measure shewe our loue vnto our Christ, could wee possibly receiue the worde in such affliction, and yet with such ioye in the holy Ghost, vnlesse the loue of Christ did overflow in our hearts, to swallow vp all those troubles, vnlesse all such troubles were hereby counteruailed with vnspeakable Comforts?

And

And had we not need of some speciall meanes ally
to preferue vs from falling away, though we haue ta-
sted how sweet the Lord Iesus is : yea certainly our
old enemie will now seeke by all meanes to re-enter
again, and hee wants not his occasions, euen from
the estate of our first conuersion to attempt the same.

For either now vpon our conuersion, the world
will steppe in with it glorious and pleasant bairea of
prosperity, and great matters to search and blast (if it
be possible the birth in the bud, or if it cannot diuert
and withdraw vs from the right end of our calling; yet
at the least to coole and hinder vs in the pursuit of the
true end, and that by pretence of our Christian liber-
tie; because now we haue right in the best, and why
may we not vse them who more fitly for these who
are better able to vse them; especially if we shalbe ca-
ried to measure our inward estate by them.

Or if this will not preuaile, but that it is the will of
our grauius God, that by manifold tribulations wee
must enter into the kingdome of heauen : then Satan
will put in on the other side to drowne the birth by
whole floods of tribulations, Reu. 12. stirring vp our
own house to become our enemies, because we wil not
be ruled by them, because our contrary courses doe se-
cretly condemne them, stirring vp the great ones to per-
secute vs, as enemies to government, disquieters of
the common peace, yea rather then sayle, adding af-
fliction to affliction, labouring to perswade vs, that
because we are thus afflicted, therefore God hates vs,
and so we are deceiued in our estate, we are not the be-
loued of God.

Against all these serues this speciall grace of our
first Loue, the power whereof is such, that it proues
both an excellent preseruatiue against the allurements
of prosperity; as hauing so rauished the heart & taken
it vp to an higher quest, that the loue of the world is
esteemed no better then doing in steed of louing the

Since our holy state is preserved, lest it may infect
 vs; and therefore holy wisdom gained to vs as
 little to doe with as we may, lest it do infect vs; and so
 also becomes a gracious remedy against the flames of
 affliction; as so selling our hearts in the assurance of
 Gods loue; that all things shall worke together for the
 best, so preparing vs by the loue of Christ to encounter
 any afflictions, so enabling vs for the loue of Christ to
 endure the greatest troubles, so assuring vs, that
 through Christ Iesus we shalbe more the conquerours
 ouer them, so sweetning all our troubles vnto vs, that
 we shalbe prouoked to loue our God the more in that
 hee accounts vs worthie to suffer with his sonne Iesus,
 so confirming vnto vs that those light afflictions which
 are but for a moment, shall procure vnto vs an ineffi-
 mable weight of glorie in the Heauen.

This is our first loue, these are the marks thereof,
 and by the same it is graciously preserved, and encrea-
 sed.

Yse.

To condemne
 flashes and
 tales.

To trie our
 conuersion.

1. Whereby all those sudden flashes, and fained and
 inconstant affections of hypocrites are reiected: Heb.
 6. 4. and,

2. We put to the tryall, for the soundnesse of our
 conuersion, if we haue found such a loue in our hearts
 by such euident marks.

3. The world is heere condemned, that boasts of
 the fauour of God, when it hath no argument of it
 conuersion by this loue: nay, esteemeth it a wonder
 and madnesse to be conuerted:

To reprove
 the worlds
 deceit.

To comfort
 the Saints.

4. And the Saints are comforted, that seeing their
 loue vnto God dependeth on his loue vchangeable
 to them. 1. Ioh. 4. 1. Therefore as his is vchangeable,
 Ioh. 13. 1. so shall theirs bee; well they may *leane* it,
 but they shall neuer *lose* it. And yet it is a great affliction
 that they leaue their loue: Although of a certain-
 tie.

Doct. 6.

The Saints may leaue their first loue, so did *David*,
Peter,

Psalm. Salomon. 22. Phil. 1. Galat. 3. King 17. And The Elect
the reasons are, may leave
their first love;

Because as the fire is slackt by two meanes, either
by withdrawing fuell from it, or putting water, or
ashes thereto:

So there are two meanes, whereby the loue of the
Saints doth decay in them, And by what
meanes.

Either when they faile in such meanes as doe nour-
ish the same: or,

Doe adde such, as may corrupt and coole: Namely, Meanes of
leaving first
loue.

1. Neglect the powerfull ministerie of the word,
&c. 1. Thess. 5. 19. 20. submitting to carnal or lucklesse
meanes. 1. Withdraw-
ing and ne-
glecting that
should nour-
ish it.

2. The constant practize of priuate and publike
prayer.

3. Or the fellowshipe of the Saints, Hebr. 10.
24. 25.

4. Or the motions of the Spirit:

5. Or neglect to examine their hearts dayly.

6. Or faile in daylie repentance.

7. Or neglect to conuert others.

8. Or abate of holy order and discipline which
holds vp the power of godlinesse, as if now wee could
be lawes vnto our selues.

Or else doe adde that which may corrupt:

1. As *spirituall pride* of Gods graces.

2. *Carnall policie*, subiecting religion to the same. 2. adding what
may coole
and quench

3. *Prosperitie*, and setting their hearts thereon
through couctousnesse: Psalm. 139. Luke 18. 1.
Tim. 6. it.

4. *Abuse of Christian libertie*, in the enjoying of
pleasures, &c. 1. Cor. 10. 1. Cor. 8. and vse of things
indifferent.

5. A corrupt and carnall Ministry:

Concerning *spirituall pride*, as Conuerts are subiect
hereto in regard, 1: *Spirituall
pride*, an occas-
ion to leaue
our first loue
and hope.

1. That now not being as others, yea, as the *unbelievers* were; yea, being in some measure made partakers of the *divine nature*, and aduanced to the hope of so glorious an inheritance; may they not hereby be entised to *justify* themselves, and *despise* their brethren: to condemne, where they should endeaour to conuert? &c. Elay 5. 6.

2. Euen *their desire to keepe themselves in this estate*, may bee an occasion to Satan to breed spirituall pride in them. As namely, that being now pluckt out of the common condemnation, and separated from the world and wicked ones, by their effectuall calling; may not the Saints vpon pretence to keepe themselves vnspotted and vndefiled, grow to singularitie, and so to separation, which are very dangerous branches of spirituall pride.

3. The *execution also of their callings* is subiect to much spirituall pride.

Either they may neglect altogether their *ciuill callings* as too base, and derogatorie from the prouidence of God, and their Christian libertie, which is a fruit of spirituall pride, seeing the Lord hath imposed these callings to humble them. Or else they may so carry themselves in their Christian callings, as by their *mauorositie*, discontent, &c. they shall not obscurely discover much spirituall pride.

4. The *speciall prouidence of the Almighty*, in leading them to perfection, and disposing of his graces diuerfly, may also through the subtiltie of Satan bee an occasion of much spirituall pride, And that,

1. Either in regarde of such chastisements which the Lord exerciseth their nature to cleanse the same, in the impatient bearing whereof, pride is discovered.

2. Or else the *prosperitie of the wicked*, may bee an occasion of spirituall pride, as being prouoked by Satan to fret and repine thereat: Psal. 37. 1. Ierem. 12. Job. 1.

3. Either the fals of others may give occasion of this pride, as prouoking them to the iudging of their brethren, and condemning their estates.

4. Or the more eminent graces which the Lord bestowes on other, may prouoke to enuy and discontent, and so discover pride, yea, may further occasion a condemnation of themselves, as if because we are short of others, therefore they are nothing, therefore they may doubt of their estates, or else,

5. This abasing of themselves in comparison of others, may tend to affect commendation from others, and so bewray this inward Pride.

6. Or they may rest in themselves on the sense of their encreasings, and so robbing God of his glory, shall discover their pride.

7. Or they may bee puffed vp with this, that they are low in their owne eyes, can despise the world, can endure afflictions, can reprove sinne, &c.

8. Either they may be puffed vp with those *wonderfull deliuerances*, which the Lord in his mercie bestoweth on them in their conduction to glory, 2. Cor. 1. ver. 9, 10. 2. Cor. 12. 7.

9. Or else they may reioyce at the destruction of their enemies, and so be tainted with spirituall pride: Iob 31.

10. Either they may be *hastie* in *expecting the reward*, and so for want of patience, discover spirituall pride: Heb. 10.

11. Or else *desire death*, in regard of their continual troubles, and so discover their pride, in not wayting the Lords leysure: Iob. 1. Ionas 4.

12. Either they may be crossed in their expectations, and so preferring their credits before Gods glory, bewray their pryde: Ionas 4. 1. 2.

13. Or else, beyond their hope and expectation, they may be endued with extraordinary graces, and so are subject to be *exalted above measure*: 2. Cor. 12. 7, 8.

Thus

Thus may the Saints bee subject to spirituall pride,
and so thereby giue occasion of the losse of their first
loue.

1. The Lord *resisting the proud*, and bringing low
the mountaines; emptying the high minded, and gi-
uing grace to the humble: 1. Pet. 5. 5.

Or iudging
others, they
are left to
iudge them-
selues.

Matth. 23.

Eph. 4. 30.

2. Their pride making them *secure, uncharitable*,
and so not vsing their talents, they are for a time taken
away.

3. The Spirit hereby being *grieved*, ceaseth to
worke in them, nay happily leaues them to grieuous
buffetings.

Therefore to preuent this tentation, and overcome
the same:

1. Consider wee whence wee came, and if wee did
lustily strip our selues of all, if we conferred nothing to
the attayning of grace; but rather were our greatest
enemies in wishing the same, shall we now be thank-
full for the least? shall wee not bee humbled in the
greatest? what haue wee which wee haue not re-
ceiued?

2. Lay we to heart, how we entertaine the graces
of God, at the best vnprofitable, generally colde and
carelesse, defiling the worke by iuncture of our cor-
ruptions.

3. And yea, ouerthrowing the worke by our con-
fidence therein, our reioycing and boasting thereof,
and may we not feare that this dead Fly will corrupt
the most pretious oymment, that if we robbe God of
his glory, he will depriue vs of the comfort, either wee
loose our labour for the present, or shalbe stripped of
Gods graces, that we may labour no longer. Hath not
Lunacie bene an effect of this sort of sinne in many
bountifullly endowed? Is not barrenesse a com-
mon plague heretof in the ordinary Christian?

4. Obserue wee the Prouidence of God in the di-
uerse dispensation of his blessings, though hee giue to
some

some more, yet is not the least sufficient if it bee in truth, and is it not then in truth, being lodged by a lowly spirit, is not the greater measure bestowed on others, ours also for vse: is it not vscfull for vs to prouoke to perfection? is it not available to humble vs in our lesser measure, to submit our spiries to the spirit of the Prophets, to send vs dayly to the tents of the shepherds? is it not a meane to nourish lone? doth it not submit vs to the will of our heavenly Father, to depend more vpon his mercy, to craue his assistance more earnestly, to submit to afflictions, to hasten after perfection in a better life.

5. Discerne wee wisely the prouidence of God in leading vs to perfection, and this also will bee a gracious meane to preuent spirituall pride; for seeing the Lord shewes his power in weakenesse, that hee may haue the glory, seeing he brings light out of darkenes to confound all reioycing in the flesh, working out of our very sinnes a way of encrease by humbling vs thereby in our selues, and causing vs to deny our own righteousness, and still sending vs vnto Christ, to be renued by his grace; haue we any cause to be proud of our sinnes, to reioyce in our confusion, can wee deny our selues truly if wee haue confidence in the flesh? can we be enabled in Christ, vnlesse wee bee wholly emptied in our selues? and seeing affliction followeth sinners, and our sinne in Gods justice eternall death: If now the Lord shall not only take away the sting of our Troubles, but make them comfortable pills to purge our Corruption? is not his power wonderfull, to bring light out of darkenesse? is not his mercy peerelesse, that he only may haue the glory, shall we be proud of afflictions, that are the punishments of sinne, at least no way likely of themselves to raise such good vnto vs.

And say the Lord should deliuer vs out of greater tribulations, seeing yet the sinne remains with vs,
may

may wee not feare that though wee bee made whole,
yet a worse thing may befall vs? are not new afflictions
dayly to bee expected; and is there here any time to
behold the sunne when it shineth?

Math. 6.

6. At the best, iudge wee wisely of our best measure
of grace; is it either any other then what the Saints
haue gone before vs in, who yet notwithstanding,
through pride, and the effects thereof haue taken ma-
ny a foul fall. Remember we *Peters* vaine boasting, and
what a plunge it put him to. Consider *Dauids* pride in
numbring of his people, & did he not smart deeply for
the same, was not his humilitie the best meanes to
make his peace againe? 2. Sam. 24. 15, 16.

Or is it such, but that still wee are not perfect,
and therefore must wee not forget what is behinde,
that wee may hasten to what is before? Philip. 3.
12. 13.

Isa. 10.

7. And alas, what is all wee haue in comparifon of
our Lord and Master Iesus Christ, hath hee not com-
manded vs to bee lowly and meeke? hath hee not
done all for vs, that wee may boast of nothing? did
hee not walke before vs in great patience and hu-
mility, euen humbling himselfe to the death for our
sakes? is not all our holinesse a drop of that Ocean,
lesse then a drop in comparifon thereof? and shall ser-
uants ride on horsebacke, when their master went on
foote? shall wee bee proud of his graces, when hee
was so abased in the greatest measure of his owne?

And therefore practise wee thus:

1. View we our selues often in the glasse of the Law
to abase vs thoroughly:

*How to pre-
uent this
pride.*

2. And see wee a farre off into the glorious inheri-
tance, so farre exceeding any worth of our welldoing:
are the afflictions of this life worthy of the glory that
shall bee reuealed? Rom. 8. 24. who are wee that
God should thus aduance vs?

3. In stead of iudging others, let vs daily examine
our

our selues, so shall wee bee more compassionate of our brethren, considering our selues: Galat. 6. 1. so shall we still thinke vilelyer of our selues, that so we may be fitter for mercy from our God.

4. And labour wee dayly to renew our life in Christ, that wee may haue still to reioyce in him, and not in our selues; that his glory may swallow vp all pride of flesh, and his loue may still preuaile in vs, to the further denyall of our selues, that so still wee may be found in Christ, not hauing our own righteousness; that being dayly persfired by his grace, we may bee found of him in peace at his glorious appearance.

5. To this end bee wee willing to endure afflictions; and maintaine we tendernesse of conscience in all our wayes.

6. And obserue we wisely our inward corruptions, labour we to discern the deceitfulnesse of our hearts, and shall we not abhorre our selues because we know not our hearts? shall wee not much more bee abased, knowing them to be so abominable, so froward, so rebellious, so touchie and full of horrible wickednesse, such blasphemous thoughts, such filthy motions? if we do not tremble herat, is it not because yet the feare of God hath not seized vpon vs, because yet we do not endeauour to worship God in Spirit and truth, Ioh. 4. 24. 25.

7. And so dayly prepare we our selues to death and iudgement: Is here any time to be puffed vp, seeing we must passe through horrors? is it not wisdom to fight loe, that we may enter in at the straight gate? shall the righteous very hardly bee saued, and shall wee not then work out our saluation with feare and trembling? Phil. 2. 12. Math. 7. 11. 12.

8. And seeing many seeke to enter in, and shall not be able, Luke 13. 21. ought wee not dayly to suspect our selues? shall not he that standeth, take heed lest he

fall, shall we be high minded, or not rather ever leave our selues, least we also bee deceiued in our standing, and so depriued of our hope,

Lastly. That we be not deceiued in the iudgement of spirituall pride, and so be justly chalenged therewith.

1. To stand
vpon assu-
rance of sal-
uation no
pride,

Know we that it is not pride and presumption to be assured of our saluation as the Papists challenge, seeing God hath commanded vs to make sure our election, and hath giuen vs his word and Spirit to seale it vp vnto vs; but rather pryde to question Gods truth, not to beleue his word, not to accept so pretious a jewell,

2. Neither to
labour to per-
fection,

2. It is not spirituall pride to labour to perfection, though we exceed our selues, and goe before others, not shutting our religion to the will and ability of man; but extending it wisely to the rule of the word, and example of Christ, seeing God hath commanded it, and Christ hath begun it, and hee will perfect it; and all things worke together for the best vnto his Elest; rather it is pride to dreame of perfectiō, when we wil vse no meanes thereto; nay, grosse presumption and impudency in such as seeme to condemne vs of pride, for labouring after perfection, seeing they all perswade themselues that they haue already attayned it: is it not the common voyce, that all is well, wee need no meanes of building, we hate to be reprooued; we haue bene alwayes of the same beleefe, we feare we may be too holy: are not these the ordinary dreames of generall perfection: and therefore, if they haue attayned this perfection with such ease, will they fault vs that take such paynes for it, should they not rather pity vs, and further that we may attayne it more easily; or if they condemne for labouring to perfection: doe they not condemne themselues, that they neuer had it, seeing it cannot be had without great labour,

3. No not to
confesse
Christ in the
aime of trial,

3. Neither is it spirituall pride to make a good profession of the truth, to confesse the Lord before men, to
slicke

ricketo the truth in time of triall is not this a denying
of our selues to confesse the Lord? Is it not an abasing
of our selues that God may haue the glory? Will it
not be a pride in the flesh to humble vs? Is it not a tri-
all of our soundnesse that we will endure for Christ?
Is it not a spurre to perfection? Rather, it is pride to
deny our Master, as if we were ashamed of him. It is
horrible Pride of life, and loue of the world that cau-
seth this deniall, we dare not confesse him because we
loue the praise of men more then the praise of God. If
we were truly humbled, we would in all things glori-
fie God. If we set not by our flesh, we would not quitch
at any troubles: Remember what caused *Peter* to deny
his Master, and the Lord giues vs vnderstanding in all
things.

4. And is it not an imputation of pride when we
are vniustly challenged to maintaine our Innocency.
We iustifie our selues, we will be found in no fault, we
will condemne our Iudges of wrongfull measure. Is
it not the practise of the world to iustifie the wicked,
and condemne the righteous? And yet it thinketh to
doe God good seruice, in censuring the children of
God, because they are contrary to it, in excusing and
approouing the wicked because they sort with it waies.
Are the best without faults and may they not there-
fore be condemned. Is not the best done in hypocrisie?
And therefore are they not worthy to be cast out of
the Synagogues? Thus doth the world stumble at the
infirmities of the Saints, and because they are faulty
in some things, doe it therefore conclude that nothing
is sound. And ought we then to giue way vnto these
their slanders? Is not the cause the Lords, that is here-
in challenged, shall we not harden them in their suit
hereby, and so preuent them from sound repentance,
shall we not betray the peace of our consciences, and
cause the Lord to take that from vs which we dare not
iustifie? Indeed though man compared with God can-

Iob. 27. 6.

1 Cor. 4. 4.

not be righteous, though we must daily deny our own
righteousnes before God, that we may be found in
Christ to be clothed with his righteousness: yet seeing
the Lord hath done great things for vs? shall we not
in thankfulness acknowledge Gods graces in vs? shal
we not propose our selues, heere by examples to our
brethren: Nay saith holy *Iob* God forbid that I should
iustifie you. I will neuer take away mine innocency
from my selfe. And is it not humility in vs to acknow-
ledge what we haue receiued, had we not need of low-
ly spirits, to incounter the malice of the world, because
we will not forsake our Innocency and vndergoe such
afflictions which hence will be raised against vs? Is it
not an argument of sound deniall of our selues, that
hereby we seeke rather the glory of God then our
owne: that hereby we labour the confirmation of the
weake. And seeing the gifts of grace are such wonders
to the world, such eye-sores, and in so base account
therewith, is it not a gracious abasing of our selues to
reioyce in that which is so offensiuē to the world, to
triumph and boast of such gracious gifts, which are so
debased by it? surely if we shall take our ayme aright,
it is rather pride in the world to condemne another
mans seruant? do they know our hearts? will they ge-
nerally censure vs hypocrytes because some are such?
and because the best are not without their failing
they condemn our profession as if it taught no better?
Blessed be God we esteeme not to be iudged of them
nor of mans iudgement; he which iudgeth vs is the
Lord: to him we stand, to him we fall: as for the world
well may it discouer it malice and pride, in condemn-
ning the generation of the iust, but they must know
that the Saints shall iudge the earth: if they condemne
vs because we faile, then do we much more condemne
them that are so far behind vs. And is it not a wonder-
full condemnation of the world that they which with
one blast condemn vs to be too shorr, that so they may
iustifie

Iustifie themselves, do also even with the same breath
condemne vs that we are too forward, to zealous, that
so their deceitfull measure may passe more currantly?
do they not herein condemne themselves wherein
they censure vs? If wee haue our faults, why
do they not helpe vs forward; and if we haue got some
ground why doe they then condemne vs for increase,
seeing they condemne vs for failings? shall we happily
dive into the mystery thereof? do they not condemne
vs for failing, because they would discourage vs to go
forward? do they not condemne vs for going forward,
because we condemne them for being behind vs? do
they not condemne our failings, because they would
hereby take occasion to condemne the word, as if it
occasioned and iustified such decayes, that so they
might harden their hearts, in the base account of the
word, and pursuit of their worldly courses, and there-
by also put vs from the most liuely meanes, which
should raise vs vp againe, and so enable vs to perfe-
ction? And do they not condemne on the other side,
our proceedings in grace, as counterfeittings, madnes,
&c. because the wisdom of God is foolishnesse vnto
them: they neuer yet tasted of the loue of Christ, else
would they thinke they could neuer do him too much
seruice? And therefore seeing that which is highly este-
med of men is abomination in the sight of God: as we
might haue cause to distrust our condition if it were ap-
proved of the world, so haue we a sound euidence
of the truth of grace, that the world hates vs, not for
our euils, as they pretend (for they could let vs alone, if
our wayes did not shame and confound them) but
for the Image of our God renewed in vs. And shall not
the haters of God be found lyars, shall they not wish
to die the death of the righteous, do they not imitate
our waies, though they deny the power of them? they
dare not set foot to foot by vs. Who so is wise let him
vnderstand these things?

5. To conclude, it is the common censure of the world, that whatsoeuer iumpes not with it, stoopes not to it lure, it is pride, vaine-glory, and whereas though it may be a marke of an abiect and degenerate spirit to be swayed thereby, yet to be contrary to the fashion thereof, must needs argue great humility; so to leane our greatest earthly content: so to expose our selues to a world of troubles.

Thus the world calles light darknesse, and darknesse light, esteeming that pride which indeed is true humility.

Shall we now take a further scantling what this spirituall pride may be, surely I take it, it consists in these things.

First in presuming aboue that is meet in matter of knowledge. And that when we prie into those hidden mysteries which either are fit to be knowae of, or are apparant only to the diuine Nature.

Secondly, when we vanish in idle and curious speculation, tending only to sense and singularity, and not to edification, 1 Tim. 4.

Thirdly, when we affect knowledge for complement or ornament, and not for reformation of life.

Secondly, spirituall pride is seene in matter of action, and that either in respect of our selues, or others.

In regard of our selues we may be ouertaken with spirituall pride.

1. If we stand more vpon publike deuotions then priuate humiliation.

2. If we rest more in the forme then in the power of Religion.

3. If we rest in our selues, for well doing; and not on the power of Christ,

4. If we challenge merit for our workes; and not rely on the mercy of God.

5. If we arrogate more vnto our selues then either is truth or conuenient,

6. If

6. If imagine that we may be present in this life,
and haue an ouerplus of righteouſneſſe for others.

And will not follow our Maſter, through the fire.

In regard of others we may be tainted with ſpiri-
tuall pride.

1. If we forſake the fellowſhip, and are not equall
with thoſe of the lower ſort, leauing the Church for
corruptions therein.

2. If we iudge peremptorily of any before the time.

3. If we giue not vnto each his due, howſoeuer we
are the Lords and depend only vpon him. Mat. 11.

4. If we cannot become all vnto all, that ſo we
may win ſome vnto Chriſt. 1. Cor. 9.

Thus may we diſcerne ſome footſteps of ſpiritual
pride, & thus haue you heard, how to maſter the ſame.

Secondly, touching *policy*: by it, I meane that wiſe-
dome which ciuill government diſcouereth in mana-
ging it affaires, for the adorning & preſeruing thereof.
This howſoeuer it may be an handmaid to Religion,
yet carrieth ſome ſway in the manner thereof: as,

Policy, a
meanes of
cooling one
fiſt loue.

1. In ordering, the time, and place, and outward
decency for the diuine worſhip.

Policy, how
a friend to
Religion.

2. In compelling the outward man, to the outward
forme and maner of religion.

3. As alſo, in executing the holy cenſures of the
Church, vpon the refractary and obſtinate.

4. And in protecting the innocency and vpright-
neſſe of the Saints, from the rage and wrongs of the
wicked: and,

5. Punishing the enemies of the Church.

Yet may it alſo proue an *enemy* to ſincerity, and ſo be
an occaſion (if we be guided thereby) to leaue our fiſt
loue, and that in theſe reſpects: As,

Fiſt, when it vndertakes to *iudge* and *authorize* the
rule of religion: namely the word of God.

How an ene-
my and ſo a
meanes of
leauing our
fiſt loue.

2. When it adioynes to the ſame, the *inventions* of
man, making it equall with the word of truth.

H

3. When

The practise
of popery in
maintaining
their religion.

3. When it stands more vpon the *forme* then the power of godlinesse.

4. When it excludes the substance of religion for the outward complement thereof.

5. When it becomes a meanes to iustifie the wicked, and condemne the righteous: Esay 5. Mat. 27.

6. When it presumes to limit sincerity to times, persons: and,

7. When it insulteth and lords it ouer the conscience, by inquisition into the secrets of the heart, and violent forcing the same, contrary to the tenderneffe, and true information thereof.

8. When it fashions the forme of religion according to the frame of worldly gouernment: as Antichrist patched vp his anarchy, partly from the Iewish Synagogue, partly from the forme of the heathnish Empire.

Thus may policy be an enemy to Religion, and so a meanes of the leauing of our first loue.

And thus may we learne to preuent this great mischief.

1. That in matter of religion we consult not with flesh and blood, pinning neither our iudgement nor practise vpon the sleeues of men. Gal. 2.

2. That we admit no humane inuention, as part of Gods worship. Mat. 15.

3. And considering that the wisdom of the flesh is enmity against God, resolute we to endure the contradictions of the world in the worship of God, and that, that is sincerest, which the world most condemnes.

4. That in all matter of diuine worship we be ordered and informed according to the word, as well for matter as manner agreeable thereunto.

5. That we do all things as in the presence of God out of the good purpose of our hearts, to be approoued of him in the inward man, and not with bodily seruice to be seene of men: Mat. 6,

6. That

6. That we are more conscionable in priuate duties in the closet, family, sanctifying the publike worship by priuate preparation, and trying the publike worship by priuate examination.

7. That we measure not the worship of God, either by any measure we haue already attained: as if we had holinesse enough, or by any outward successe thereof in the world.

8. As by the acceptance of men; by prosperity, or by any particular issue.

9. For the present that in the greatest measure of sanctification we stand not vpon the euidence of our owne conscience, As to be iustified thereby, though we know nothing by our selues, but still deny our owne righteousness, that we may be found in Christ to be still enabled by his righteousness to haue the testimony of the acceptance of our persons, and so to haue the comfort not only of the acceptance of present seruice, but to be enabled by Christ to constant obedience.

1. Cor. 4. 4. 5. Phil. 3. 10. 11. 12.

10. That in the worship of God we be not misled by carnall ends, as profit, pleasure, vaine-glory, &c. But that in all things we purpose the glory of God, and the saluation of our soules, subordinate thereunto.

1. Cor. 10. 31.

11. That in our best measure we acknowledge our selues vnprofitable seruants, and so cast our selues vpon the meere mercie of God in IESVS CHRIST, Luke 17. 10.

Thirdly, And so may also Prosperity coole first loue.

1. If either hauing much, we set our hearts vpon it. Prosperity an
Psal. 63. 10. and so are withdrawne to execute the lusts occasion to
of our hearts: coole our first
loue and how?

2. Or are afraid of afflictions, and decline them by carnall meanes.

3. Or measure our estate in grace by our prosperity.

4. Or are not willing to be abased, as we do abound.

5. Or grow secure and vcharitable hereby, either despising our poore brethren, or insulting ouer them: 1. Pet. 5. much lesse being enlarged in compassion of their affliction, or open handed to relieue them: or promise constancy of this ticklish estate vnto our selues.

6. Or grow to despise the simplicity of the Gospell, as if it were then but in its infancy. And so as power is in our hands adorning the worship of God with vaine pompe and outward complements. As if this were an argument of the increase and perfection of religion, that it is now more glorious & acceptable to the world

7. Lastly, whereas prosperity vsually puffes vp with a conceit of goodness, if now therefore being aloft, when we haue brought religion to our lute, as to countenance our great iellie, and sort with our excesse, we shall now (as the manner is) grow to esteeme basely of religion, as stooping to our lusts, and so either neglect the power thereof in our obedience thereunto, or rest in the forme thereof, contenting our selues with carnall and corrupt meanes, will not this corrupt the iudgement, and so make way for apostasie, will not this coole our zeale, and dead our hearts, making vs confesse, indifferent, lukewarme, &c.

And therefore that prosperity may not work these effects in vs,

1. Know we, that where God giues more, there he requiues more at our hands.

2. That hereby we are preuented of many lets which might hinder our proceeding, and supplied with many helps to do more good, to abound in thanksgiuings.

And therefore carry we our selues thus in our outward encreasing.

1. Acknowledging that from God we haue received it, and therefore shame we to honour God with our substance and with the first fruits of our increase.

2. Be we alwaies zealous of estates, especially when we most abound, that so being humbled in our outward measure

measure, we may grow in the inward.

3. Employing our Talents now more plentifully to the good of others, especially to further them to grace, not contenting our selues to giue almes for bodily reliefe, vnlesse we also tender some good for the soule; enlarging our selues, where grace is more enlarged: and so learning to bee equall with those of the lower sort, if they be equall with vs, or exceed vs in the graces of God.

4. Taking now our opportunity to frequent the assemblies, and cleaving to the power of the word, still to humble and rouse vs.

5. Being ready to vndergoe any afflictions, rather then abate one jot of our sincerity.

6. And still in our greatest libertie, being lawes vn- to our selues, not to giue libertie to the flesh, but rather now to make itt all of the conquest of our lusts, by how much we haue power to execute the same, Galat. 5. 22.

7. Vsing the world as though wee vsed it not. 1. Cor. 7.

8. And still as strangers and pilgrims, looking for a Citie which is aboue, and esteeming all as dung in comparison of Christ, and the glory that shall bee re- uealed, Philip. 3. 8. 9. 10.

See more of the right use of prosperity in the doctrine of Sacrifice, lib. 2. Cap. 9.

Fourthly. And so also by abuse of our Christian libertie we may leaue our first loue; as here after shall more fully be declared; where the remedie hercof is also proposed.

Lastlie. A principall meanes and occasion to leaue our first loue, to abate our zeale and conscience of holinesse, is a carnall and corrupt ministry.

1. When either the word is deliuered with the en- tiling words of mans wisdom:

Or else not applyed and layd close to the parti-

cular

cular condition of the Church,

3. Or not confirmed by the holy conuersion and patient endurings of the Minister.

4. Or mingled with curious questions, and corrupt doctrines.

5. Or aymes onely at carnall peace, and making good our present measure, and doeth not labour by sound reproofes and searchings, to lead along to perfection.

6. Or wants the power of the holy censures of the Church, to bridle the profane, & cast out the obstinat.

7. Or peruerteth the discipline to worldly ends, to harden the wicked in their sin, and discourage from perfection.

And can this choose but coole and abate the power of godlinesse?

1. Will not the people rather stumble at the corrupt examples, then be ordered by the word.

2. Doth not this mixture of humane ornaments, question the perfection of the word, as if it were not of it selfe able to conuince the conscience: doth it not v-
sually cause the word to rest in the eare, and not sinke
downe to the heart, and so because it mooues not,
therefore to conclude that either it is not the word of
God; or els we haue no need of it, because it moues not.

Will any discern his sayings, vnlesse it be particularly layde to him, vnlesse his conscience be convinced therewith, and compelled by the sence of Gods wrath to forsake his sinne. And,

Is it not a dangerous occasion to condemne and rect the power of the word, which might bring him to repentance, when he can haue a *Zidkiah* to flatter him in his sinne, an *Amariah* to promise him a neerer way to Heauen, to wish him not to bee so scrupulous, to pronounce life to him that is dead in his sinnes.

Especially, if here the practize shall be rather to fill his head with knowledge, and to puffe him vp with
curious

curious and vaine speculations, shall not this rather
preuaile, to perswade him that his case is better, then
bringing him to the sight of his particular saylings?

And if now for want of skill in diuiding the word,
or conscience to giue each his portion in due season;
either the wicked shall be justified, and the righteous
condemned, or the poore soule shalbe scant of it or-
dinary food, shal it not be discouraged on the one side,
and pined on the other, for want of due nourishment?

Lastly. If instead of fish, the poore soule shall be fed
with scorpions, with corrupt doctrine to poyson his
soule, shall not his spirits faint, and his soule draw nere
vnto the murtherers?

The remedie therefore herein is,

1. That we daylie see our owne saylings, and sub-
mit our selues to the word, to bee reformed thereby;
because the maine reason why wee are pestered with
such carnall meanes, is, because wee either not see our
want of it, and so is rendered by the iust Lord to harden
vs further, or else in our carnall wisdom we heape
vnto our selues teachers according to our owne lusts,
that may further blinde our eyes, & harden our hearts.
2. That we, as much as lieth in vs, still keepe our
selues to a powerfull ministry, changing our habitati-
ons rather then our food, that so by it we may bee still
quicken'd and kept afoote, howsoeuer we may some
times heare others, yet let vs still try the spirits, & take
that which is good, mourning for the band of God,
and here specially resting on the annoynting, which shal
teach vs all things.
3. Labouring to be lawes vnto our selues in these
lawlesse times, and what wee cannot attaine abroad, to
endeauour in our families to be Kings, and Priests, and
Prophets in our generall callings, and in our ciuil toy-
as farre as we may possibly.
4. Especially, auoyde we hypoerisie in diuine wor-
ship, labour we simplicity and sincerity of heart in all
our

our actions, that so we may not neede such deceitfull
cloakes to maske it vnder, that wee may not be given
vp to be deceiued by them.

5. And keepe we our selues close to the communi-
on of Saints, not forsaking the same for such corrupti-
ons therein; or for feare to bee defiled and corrupted
by them, lest we depriuing our selues of the benefits,
we may receiue by them, and so be iustly best to decei-
uers, that studie to cary disciples after them, and to
make them twofolde more the children of hell then
they were before, Math. 23. 11. 12.

6. And keepe we our selues vndefiled and vnspot-
ted of the world, auoyd wee grosse sinnes and pre-
sumptuous wickednesse, that so wee may not need of
such deceiuers, to iustifie by their example, to warrant
and smother by vnseasonable tender of mercy. Lastly.

7. Renue we our repentance dayly for all knowne
euils, discerne we the deceitfulness of the heart, and
inward corruptions thereof, that so wee may bee more
willing to haue it searched by a powerfull ministry,
that so we may with more euidence stand before it, as
hauing interest therein; hauing still need of the same.

And so our
abuse of Chri-
stian libertie.

Thus may we leaue our first loue: by these meanes
may our zeale be cooled and abated.

And this serueth,

Vses.

1. Of tryall.

1. For our tryall whether euer we had any first loue,
or no: namely, if we shall finde that by these meanes
we haue bene cooled therein,

2. Of comfort.

2. And so for our comfort and sound direction,
that if we euer had this first loue, we shall recouer it a-
gaine: and,

3. Of instru-
ction to reco-
uer.

3. That we may know how to recouer it, by vsing
aright such meanes, as being abused, haue bene the
occasion of this decay: the manner whereof is laide
downe hereafter.

And this serueth further,

4. Of reproofs

1. For reproofe of our times, who may bee iustly
charged

charged to haue left our first loue, by trying our selues by the former means, whereby this first loue is slaked.

2. And yet lest this generall reproofe may bee perverted to the disgrace of the power of godlinesse, and discouragement of such who desire to walke with God in a dayly encrease: therefore seeing God hath a few names in *Sardis*, that endeauour to keepe themselves vnspotted of the world, and so are not onely signes and wonders in the world, because they will not runne with it into the same excessse; but are therefore chalenged of reuolting and falling from their loue: for their further establishing and comfort.

Know wee, that wee may bee subiect to a false imputation of *leaving our first loue*, in many respects.

As 1. when vpon the iust consideration of the nature of our Christian liberty, as being spirituall, wee limit our zeale within the bounds of our callings: so giuing vnto God the things that are his, that wee deny not also vnto Cesar that which is. This moderation, howsoever with the Anabaptist it be traduced as lukewarmenesse, and temporizing with the world, to auoyd affliction: yet indeed it is an holy rectifying and ordering of our zeale by humility and wisdom, that so it may hold out, and bee persifed through patience, and that from the commandement of the Lord our God: Rom. 13.

2. We may be falsely charged to haue left our first loue, when wee are outwardly encreased with temporall blessings. As if because prosperity is apt to coole, by making vs secure, and forgetfull of our God: therefore it must needs follow, that wheresoeuer there is outward abundance, there is inward leanness and barrenesse: Psal. 106. 15. Which imputation is heereby

The Saints
may be vniust.
ly charged to
haue left their
first loue, and
how.

Math. 23.
And that, first
in the true dis-
cerning vse of
our Christian
libertie, where-
by wee submit
ourselues to
lawfull autho-
ritie.

3. In that we
are endowed
with outward
prosperity.

1. Both because the Saints of God haue increased outwardly, and thriuen inwardly too, as *Abraham, David, &c.*

2. The vertue of that promise makes hereunto: that if all things (then surely outward blessings) shall worke together for the good of the elect, Rom. 8. 29. especially seeing the Lord giueth grace to vse these gifts aright.

1. Tim. 4. 8.

3. And seeing godlinesse hath the promise of this life aswell as of a better; and the more the Saints partake of the mercy of God, the more their thankfulness and obedience doeth increase; and being knit vnto the Lord with more bonds, seeing the more they receiue, the more they feare themselves; and so by imparting liberally vnto others, doe ease themselves of the burthen; and approue their loue vnto God, by their vsfained loue vnto his Saints: *as hereby* they are

1. Iohn 4. 20.
Gen. 30.

more deeply interested in the prayers of the Saints, so is heauen more enlarged to the encrease of their loue: The Lord heares the prayers of the poore, and enlargeth the hearts of his stewards, to loue that God more seruently, that so enables them to comfort others. And so being faithfull in a little, they are still encreased: vntill being full of grace and abounding in euery good worke, they are made meete partakers of that glorious inheritance: 1. Colloss. 1. 3. Math. 25.

See the dayly sacrifice for the right vse of prosperity.
3. Spirituall wisdom in auoyding of troubles, an occasion to charge vs with losse of first loue.

1. Cor. 15.

And may not our spirituall wisdom in auoyding of vnecessary troubles, expose vs sometimes to this false imputation, that we haue lost our first loue?

1. Yea surely, if either by wise and modest answers we auoyd troubles:

2. Or by concealing of that trueth, which wee are not bound in conscience to discouer, we so escape.

3. Or by auoyding the rage of our enemies, when our time is not yet come, wee are yet freed from troubles by remouing from our habitations.

4. Or

4. Or by changing our habits and features, wee so auoyd the fury of the aduersary: if by any of these, through the blessing of God we escape such troubles, which others, for want of this wisdom, are ouertaken with; presently we are charged with want of zeal, we are condemned to bee lukewarme, to haue left our first loue: and, &c.

5. Especially if wee vse our goods, as a meanes to redeeme the body from trouble, oh, this is censured as vnlawfull; and so auoyding troubles as by vnlawfull meanes, wee are challenged of cowardize, want of zeale, corruption, &c.

An imputation how vniust and vncharitable it is, may appeare by these circumstances:

1. Because we are not bound to giue an account of our faith to euery priuate man, but only to the Magistrate, and whomsoever hath lawful authority to require it at our hands, as the Minister, and such as haue charge ouer vs. And that, because

And cleared from this imputation.

Faith how, and whom to be giuen account of.

Hereby they may haue comfort in discharge of their duty, that they haue not laboured in vaine: or,

1. To the magistrate and minister, and why.

2. May be humbled in our want of profiting and growing in knowledge, and so encrease their paines and prayers for vs.

3. They are in Gods stead, and in refusing to giue an account vnto them, wee deny and renounce euen God himselfe.

4. They may be prouoked hereby to perseuerance and maintenance of the trueth.

5. Though they must not bee Lords ouer the conscience; to make, or alter the trueth, yet they are witnesses vnto the conscience concerning the trueth, yea they are approuers and maintainers thereof, to the comfort of the beleeuers, and furtherance of his faith. And therefore,

Though we giue not account of our faith, either

1. To the scorner, that hereby will take occasion

Faith to
whom not to
be given ac-
count of.

to insult and blaspheme our God and his sacred truth.

2. Or to the open enemy, that as he hath no calling to require, so we haue warrant to conceale it, as being bound to preserve life, and not cast pearles to swine.

3. Or to the ignorant, that desireth not information thereby, lest we beate the aire, & run before we are called, expose our profession to contempt, &c.

4. Or to the private Christian, otherwise then in a case of necessity on our parts, to remoue a false imputation; and on his part, to guide him that is in darknesse, and desires our helpe.

Yet doe we not herein betray our faith; but rather wisely maintaine the honour, and preserve the vertue therof, both in defending the same from the reproches of the wicked, as also in reseruing the vse thereof to it fit season and occasion, when our God shalbe best glorified, our profession iustified, and brethren informed and confirmed thereby. And this is,

1. When wee haue an especiall calling to witnesse a good profession, as being inwardly furnished with gifts, and outwardly led soorth by the Spirit, to maintaine the cause of Christ Iesus our Saviour.

The one of these we shall discern;

How to discern inward
sufficiencie to
make open
profession of
faith in the
time of trouble.

1. By sound knowledge of the cause in particular, which we are to make good by whatsoeuer sufferings, so that our iudgements are thoroughly informed, and so our consciences conuincd with the truth, doe finde rest and comfort therein: Ephes. 1. Phil. 1.

2. By our ardent loue vnto that truth which wee haue apprehended, and hearty desire, that by any our neuer so great affliction, it may bee glorified in the hearts of the Saints.

3. By our especiall apprehension of Gods singular mercy towards vs, in accounting vs so worthy as to make profession of that truth.

1. Phil. 1. 27.

4. Hence we euen long and desire to taste of that cup which the profession of that truth may cost vs.

3. Yet

5. Yet so, as that our most ardent desires are subject to contrary buffetings for feare of our owne inability *John 19.* in our selues: and therefore,

6. Rather desiring the grace of the Spirit so to conduct vs in the combat; that Gods cause may be honoured in our constancy therein; then we in any sort magnified thereby, nay that we shall haue in respect of the flesh, any good issue out of them, howsoeuer we haue many gracious promises, yea likelihoods for the same.

7. And therefore simply submitting our selues to the will of our gracious Father, rather to vndergoe any the most grievous excecimty, then the least disparagement may redound to his glorious truth:

8. Finding in our selues a gracious contentment in our God, arising vpon long experience of the deceitfulness of the world, and faithfulness of our gracious Father: and,

9. So discerning in our selues a readines to death, as being prepared thereto by daily mortification, and experience of our sweet society with our blessed God.

10. As that wixhall we especially for this end desire life, euen to witnesse a good profession, and giue glory vnto our God, in auouching and sealing vp his eternall truth, with our momentany sufferings. To this end,

11. Finding in our selues an ability of faith, relying rather on Gods promise to gaide vs with his counsell, then our owne experience, to wade thorow the affliction.

Thus may we discerne inward sufficiency to make profession of our faith.

And for outward calling, and leading forth by the Spirit thereunto, there are these markes of it:

First, in respect of vs: as that,

1. We haue already published and declared that truth, and so now much more (ie being called in question) are to iustifie the same,

How to discern an outward calling to make profession of faith in troubles,

2. Are also prouoked by our people, that have depended on vs, to make good the same for the establishing of their faith; lett our suppressing or deniall, may shake, and make shipwracke thereof.

3. Are especially called thereto by the Magistrate, who may require a reason thereof, and forced by the gainsayings of the enemy, to defend the same.

Secondly, in respect of the truth. And that,

1. When it is openly resisted and gainsaid of a peruerse generation, not onely priuately and indirectly: and when,

2. By the suppressing thereof, the glory of our God is necessarily impeached, the power of religion vndermined, &c. otherwise in matters

Wherein we
may be silent.

1. Of difference, which reach not thus far, we may be silent, respecting the peace of the Church, and dealing rather with our God in prayer for the reformation of such breaches, and by all priuate and peaceable meanes, rather enduring an inconuenience or couering an infirmity, then by any publike opposition, making a rent and diuision in the Church of God:

2. As also, if our persons rather in malice are aimed at, then the truth oppugned, we may auoide the rage, by flying, concealing, &c.

3. At leastwise, though we be not altogether silent: yet so far we may conceale the truth: 1. As it is not demanded: 2. And may satisfie the honest purpose of the questioner: 3. Yea, may happily, by stumbling of him, and turning his edge vpon another, so thereby diuert his malice from our selues. So did our Sauour put the Pharisees and Sadduces together, and thereby escaped. So did he for a time goe aside, and walked no more openly, neither committed himselfe vnto them; because he knew what was in them, and his time was not come.

Nay, may we not shape such an answer to our aduersary, not only to conceale part of truth, as *Samuel* did.

1. Sam.

2. Sam. 16. but euen to giue vp the wicked to their owne counsels, that will not obey the truth; bidding them goe vp and prosper, as *Micahiah* did, 2. King. 22. yea in an holy derision, vpbraiding their carnall confidence: *Reioyce oh young man, and take thy fill.* Eccl. 11. And seeing they will not be reclaimed, and hate to be reformed: may not *the prudent keepe silence* in such euill times? 2. Chron. 2. Amos 5. Or so only speake, as to leaue the incorrigible to their lusts, ceasing to rebuke a scorner, that we may wisely auoid his hatred, and so pronouncing the wrath of God against him, in yeelding him vp to his owne lusts; as that he may blesse his soule in this fearefull liberty, and we by this wisdom may maintaine our holy liberty. Oh that we were wise to consider of these things, and to whom the arme of the Lord shall reueale them. *For the waies of the Lord are righteous, and the iust shall walke in them, but the wicked shall fall therein.* Prov. 9. Ofc 14.

As for the *changing of our features and habits* for a time, to auoid vnecessary trouble: herein, I take it, we may thus far be iustified. As though

1. *Not to change our names.* And that because they are of a *diuine* institution, as well as *ciuill*; imposed not only to make *distinction* of our persons: from others, but to be *witnesses*, and *pledges of our profession*, and both *memorials* of Gods former mercies towards vs, as also *euidences* of Gods euerlasting couenant with vs, to be our protector and preseruer for euer. And therefore not to be denied if we be demanded the same, lest therein we *deny our faith*: neither to be changed, because our profession must not be changed. Especially seeing by deniall, or changing, we shall not onely not aduantage our selues to the thing we intend: namely, not to be knowne, seeing by other marks of proportion, or complexion, we may be bewrayed: but being discovered, we shall hereby adde vnto our affliction, not only being iustly exempted out of Gods protection, Names and habits whether they may be changed, and how far. Names not to be changed.

by reiecting the badge thereof, our names, but exposed also the rather to the rage of man, as being tainted hereby with dissimulation, &c.

Abrahams
name changed and no warrant, because this was done by God, and the case different. Feature.

Adde we hereunto, that not only we haue not any president in the Scripture for the like in this case, but also this changing of names is practised by such, as, either in their iudgements, or liues, or both, deny the Lord that hath bought them, namely Iesuites, Seminars, Theeues, Couseners, &c.

For our *feature*, so farre as that may be altered by changing the fashion of the haire, beard, &c. this being but ciuill, and differing according to the diuers guise of each nation, so no painting or disfiguring, abhorring to nature, or denied by ciuility, and religion, be added; I see not but this liberty may be vsed, in a case of necessity, for the preservation of life: so it stand with our callings, and tend to Gods glory.

Apparell may be changed.

The like we may determine concerning *change of apparell*, as being a ciuill thing, and therefore both subiect to a religious end; the preservation of life, with a good conscience, and also subiect to change, according to the diuers guise of nations, callings, condition, and occasion, of prosperity, or aduersity, keeping our selues within the bounds of our Christian liberty, becomming all vnto all; as to win others, so to preserve our selues for their good; as most desirous to be with Christ; which is the best of all, & yet ready to follow the Lord in any good occasion, for the preservation of life to benefit the Saints, and make sure our owne election: *Provided* that we,

1. Phil.

1. Keepe our selues within the compass of our religious, and ciuill callings.

Deut. 22.

2. That we change not that which is vsuall to the other sex.

3. That wee *deny not our profession*, if this meanes will not conceale vs, being demanded particularly.

4. That wee simply intend; in our preservation, Gods

God glory, for the benefiting of others.

A fourth occasion of this false imputation that wee have left our first loue, is our *discretion in reproofing* *sinners*, when either wee cease to reprove scorners, though our soules doe not cease to weep in secret for them, and our contrary conuersion is a conuiction of them, or reprove privately, and generally: 1st in publicke, yet making difference of persons in regard of their calling and quality of their sinne; saving some with feare, and yet raising vp others with the spirit of meeknesse, Gal. 6. 1. &c.

A fourth occasion, is the use of spiritual wisdom in reproofing for sinne.

1. Which imputation how vnjust it is, may appeare by the rules of the holy Ghost; 1. Tim. 5. 1. Mat. 19. And also.

2. By the *practise of the Saints*: Nathan. 2. Sam. 12. Paul: Compare the practise in reproofing the Church of Corinth, first Epistle 1st chap. and the Church of Galat. 3. chap. but above all, the practise of our Saviour is peerelesse, in his different reproofe of the Scribes and Pharises; Mat. 23. Luke 11. and of his disciples. Mat. 8. Mat. 26. 17.

A fifth occasion of this vnjust challenge, that wee may loose our first loue, is, when the hand of God lyes heavily upon vs in some outward emptying, because our estate is decayed outwardly, therefore the world concludes a decay within: especially, if wee surcease in a measure such duties of charity, wherein before when our cup overflowed, we abounded towards others. Which by this may appeare to be most vnrighteous; because it is the purpose of the heart which God respects, which may bee no lesse open to our brother, though our purse bee straitned; yea being scant of this outward deuotion, may be more enlarged in spirituall almes, to procure meriey for the soule, and contentment in all estates: Act. 3. 6.

A sixth occasion there is also of this false imputation, when we rectifie our charity by wisdom to our

A fifth occasion, is outward and inward assistance.

2. Cor. 8. 12, 13.

A sixth occasion, is the highest provision for our families. 1. Tim. 5.

selues, so distributing to others, as that we provide for our owne, lest we be worse then infidels, and so louing our neighbour, as that wee prooue not cruell to our selues; so diuiding to others, that wee preferre the household of faith, Gal. 6. 10. both doing the best good, and, as wee may, continue and hold out longest therein. For which, seeing we haue the warrant of the holy Ghost, as we ought to auoyd all appearance of this euil by moderation, in our procuring and vsage of these things: so need we not feare hereby any cooling of our loue. Onely make we this vse of this vniust imputation as to suspect our selues in regard of our carnal loue, and to try our abyding in the loue of God, by such a loue vnto our selues, as may provide for the flesh, to the humbling and mortifying of the same, as may further our selues and others, to those durable riches, which are at the right hand of our God for euermore.

Lastly, wee may be falsely charged to haue left our first loue:

A seuenth occasion to this vniust challenge, that we haue lost our first loue, is the vse of our Christian liberty in things indifferent.

Al. 10.

Rom. 14.

1. Cor. 7.

1. Tim 4. 5.

Tit. 1. 15.

The right vse of Christian liberty in things indifferent.

Phil. 1. 9.

When encreasing of knowledge of our right in Iesus Christ, and from him in these outward things wee take liberty for the vse of some things, (which before wee refrained, as being either not informed, or not thoroughly resolved concerning them) either because they are indifferent, and so *are all ours in Christ*, and being sanctified by the word and prayer, may be lawfully vsed, seeing *to the pure all things are pure*. Or else being simply good, are now of conscience to bee embraced, and cheerefully practised, that they may further vs to the chiefeest good. Which, how false an imputation it is, seeing the rules of the Word, and practise of the Saints haue made good: 1. Cor. 9. Gal. 2 &c.

Therefore let vs feare the cooling of our loue, in the vse of this liberty, so that our consciences be perswaded, and practise warranted by *these rules*: namely first,
1. That the meanes of our encrease in knowledge be the *word of truth*, not the *authority of man*.

2. That

2. That was be able to discern between things that differ: not stumbling at evil things vnder the pretence of indifferencie; nor subiecting things simply good, to the nature of things indifferent, making the necessary worship of God, a matter of indifferency, as the preaching of the Gospell, catechising, fasting, &c. yea thrusting out the substance of holinesse for the complement thereof. That as wee despise not order, so it further true deuotion: so we rest not in the outside and make an idole of bodily seruice; Rom. 14. 1. Philip. 9. 10.

3. That in this liberty we offend not our Christian brother: neither the Magistrate, by refusing what hee lawfully imposeth; nor the weake brother, by not informing him in the true vse of these things; or vsing what may iustly giue occasion, either of doubting in faith, or corruption in life: 1. Cor. 8. Rom. 14. Rom 13.

4. That herein also wee not onely auoyde what may hurt, but in all spiritual wisdom doe that which may further to the best good, euen the saluation of the soule: 1. Cor. 9.

5. And all this to the onely praise of our glorious God, through Iesus Christ: 1. Cor. 10. 31.

Thus may wee bee falsely charged to haue left our first loue, and thus may we be established against these false imputations.

But say, what others fasten vpon me, that I feare in my selfe, I feele not that joy and inward comfort I sometimes had: these overflowings and extraordinary sweetnesse, though I faint after them, and refresh my soule with the meditation thereof, yet I finde them not so abound and runne ouer, as in former times: may I not hereby conjecture, that I haue lost my first loue? nay may I not feare that all is lost?

8. Whether want of feeling of former comforts may be a iust imputation that we haue left our first loue.

Nay now I finde it contrary with me; instead of joy I am overwhelmed with sorrowes, instead of Gods gracious presence, I feare hee hath forsaken mee, I

have no answer in prayer, no comfort in any duty; the sorrows of the deepe doe seaze vpon thee; and the iawes of hell doe gape vpon me.

Surely the Lord giue thee wisdom heerein; that thou dost not wrong thine owne heart, and prejudice the wisdom and mercy of thy God.

- 1 Remember that thou liest by faith, & not by sense; 2. Cor. 3. 7. though thou seest no outward meanes, yet thy faith will assure thee, that God is able, & will provide him a sacrifice, Gen. 22. Yea though thou hast no inward feeling of comfort, yet shalt thou trust in God, euen though he kill thee. *And this is the victory of thy faith, euen to beleue about feeling: thus is thy faith persited, euen laying holde on things not seene, when it is depriv'd of the sense of things past, & present.*
- 2 *And may not thy God withdraw these comforts from thee, for the further tryal of thy faith and love vnto his Majesty; that though thou want that comfort which heretofore thou hast had, yet still thou canst give glory vnto thy God, in beleuing his word, and enlarge thy love vnto his Majesty, euen when he seemes to haue forsaken thee?*
- 3 *And canst thou have a better tryall of the power & purenes of thy faith, then about hope to beleue vnder hope in the promises of thy God, subiecting thy chiefest good vnto the glory of thy God? and through want of present sense being guided to forget what thou hast enjoyed, lest through spirituall pride thou mightest rest therein, & rob God of his glory, thou dost the rather make haste to that which is before, by the power of thy faith seeing a farre off, yea, laying fast hold on eternall life, by renuing thy strength in Iesus Christ? And seeing wee are now assured of the truth of our conuersion, by this feate of Gods loue shed a broad in our hearts, working in vs a feare of his Majesty, and refreshing our hearts with vnspokeable comforts: haue we now such need of the continuance of them, as if all were lost because we still feele them not:*

Gods providence discovered herein.
Job. 13. 15.

Heb. 11. 1.

Rom. 4. 20.

or we could not goe forward without the dally fence thereof? will we still be children, that haue neede of dandling and enticing with such toys, or rather are we not growing to be men: and so to be hardened with trials and strange abasings. And is it not best to be abased within, that so we may be fitter for any outward emptying. Is it not fit to be a while disused of these spirituall ioyes, that so we may most hunger after everlasting ioy, that we more earnestly labour and hasten thereafter. And may we not glue our God iust cause to withdraw his countenance from vs, by falling into grosse sinne, doing on the fading ioyes of the world, &c. and so we may be so wisely scanted of perfect ioy, as that still we shal be recompenced with what is fitter for vs for the present, with what may further vs to eternall comforts.

Is not the Lord herein wonderfull, that by withdrawing sense of present ioy, he both purgeth vs of such euils as may corrupt the same, namely spirituall pride and security, and also causeth vs hereby to lay faster hold on Iesus Christ, who only must perfect the worke that is begun in vs? And canst thou expresse thy loue in greater measure vnto thy God, then to loue him then, when he seemes to haue forsaken thee? then to follow after him when he seemes to run from thee? doth not this aduance the sincerity of thy loue? doth not this exceedingly approue thy conformity to thy Saujour, that as he was contented to be abased in himselfe, yea to become of no reputation, that thou maist be accepted; so thou art contented to be emptied, that God may be glorified, thou canst willingly want present comfort, that thy God may haue vnfeined worship, when now, not so much for thine owne sake as for his glory, thou dost beleue in him, when though he kist thee, yet thou wilt trust in him? And canst thou be a looser, where the Lord is such a gainer by thee? canst thou leaue thy loue, when the Lord

doth purpose to trie the soundnesse of it, when the Lord prouoketh thee to liue by faith; when by the power of faith he will thus enable thee to lay hold of eternall life.

Note.

Surely as this is the life of faith to exceed present senses, so this want of present comfort thus conceiued, and applied, shall be both a meanes to enable thee to make better vse of such ioy, when the Lord shall againe turne his countenance vpon thee: and in the meane time minister exceeding comfort vnto thy soule that thou dost constantly belecue in, and vnfaignedly loue the Lord thy God. And therefore doubt not herein of any decay of thy loue vnto thy God, because the Lord in his wisdom, for thy triall, withdrawes the present pledges of his loue from thee. For neither couldst thou endure at all, in thy sense of this want of present comfort, if thy God did not secretly vphold thee with inward and vnspeakable consolations. And in that thou discernest want of ioy, may it not be so much because thou wantest that which thou hast had, as that by faith thou apprehendest that vnspeakable ioy which thou hast not: which that it doth euacuate and empty thee of sense of present comfort, it is no more maruell, then that the glorious light of the Sun should obscure the light of a candle, or that a drop should not be discerned being cast into the main ocean.

Resolution
herein,

8

Note,

9

Only for thy full satisfaction herein, examine thy heart in this case, by these rules;

Triall hereof. First, that *thou hast not given thy God iust occasion to withdraw these comforts from thee: either.*

Occasions of
leaving our
first loue,

1. By not prising them highly, and inualueably:
2. Or by not being throwly humbled with them: else
3. Through beholding of the Sun when it shined thou wast dazled and puffed vp therewith.
4. And so didst not employ them to the best vse of thy Master, aduancing his glory, and to the good of thy brother.

5. Either

5. Either thou didst measure the infinite love of thy God by them, & so didst ouerrate these comforts.

6. Or Iesse thou didst corrupt them by mingling them with the flesh, and making them serve the lusts thereof.

7. Either thou conceivedst basely of the meanes that conuained these comforts vnto thee, namely, the ministry of the word, dreaming of revelations and extraordinary meanes,

8. Or else being overioyed with these comforts, thou becamest presumptuous and idle, neglecting thy calling which God hath appointed to humble thee, and thereby to fit thee to greater comforts.

Or if thou hast giuen thy gracious God iust occasion (as who doth nor) yet still thou art ready to iustifie thy God, and condemne thy selfe, and therefore here

Secondly, examine thy iudgement and affections in the want of these present comforts.

1. Yet that thou esteeme not thy case desperate for want of them: Neither,

2. Be so contented with this dispensation of thy God, but that it reioyceth thee vnfaignedly to remember what thou hast felt, and so esteem thy case formerly better then now.

That thou acknowledge it iust with God to strip thee of this measure, yea that thou hast deserved utterly to be forsaken of him.

3. Yea it reioyceth thee at the heart to obserue the happy end glorious condition of such excellent ones that are rauished with this love of Christ, that are thus enflamed with zeale of Gods glory, walke thus cheerfully and constantly in their holy calling, that though thou hast cause to mourne for thine owne particular, yet withall thou canst reioyce for the publike ioy, and so interest thy selfe hereby in the same.

4. Thou

4. Thou dost vnfaignedly mourne for the want of this gracious aspect, and withall

5. Dost vnfaignedly hunger after the returne, and increase thereof. And to this end

6. Dost vse conscionably, and reioyce in, the meanes of the preaching of the Gospell, and effectual prayer for the recovery of the same, Cant. 1. & 5.

7. Yea dost labour to confer with the Saints, and holy ones, making triall of their feelings, and quickning thereby thy dulnes, by prouoking their prayers &c.

8. And waitest patiently the leisure of thy God, for the returne of comfort, as may stand with his glory, resolving thy selfe, that his grace is sufficient for thee.

Thus if thou art resolved in thy iudgement, and art thus established in thy affections,

The lesse thou feelest the loue of thy God, the more is the triall of thy loue towards him, and the more he tries thy loue, the more is his loue towards thee, and therefore thy loue to him must needs be enlarged: which thou dost expresse by thy faith, in beleeuing beyond thy feeling, and hereby giuing glory vnto God, thou dost grow in his fauour: by the power whereof thou art increased in his obedience, and so followest hard after the marke, to obtaine that crowne of glory.

If now it shall please thy gracious God to humble thee yet more and more, and so leauing thee yet further to be buffered by Satan, who will now step in to take advantage of this thy ieaousie, and doubting of the losse of thy first loue, thereby to call in question the truth of thy conuersion. And so inferring that thou hast been vtterly deceiued, that all thy former labour hath been in vaine, shall thereby confound all thy present hopes, and so prouoke thee to a kind of despaire, as if now it were in vaine, or too late to begin againe; and so hereby procure thee to neglect the true meanes

As being that which rather will hurt than helpe thee, and so shall render thee the use of all remed- dies, either for the present comfort of thy appalled conscience, or at least to dampe and lay it asleep in de- perate security.

That thou mayst now resist the deuill, and graciously preuent an utter and irreuerent downfall, haue thou alwayes in readinesse these preseruatiues.

First, that thou neuer wast, neither canst ever be so low brought in this pit of despaire; but that thy blef- sed Saviour tasted farre more deeply of this cup for thy sake, when his soule being heavy vnto the death, he cryed out in the anguish and bitterness of his soule, that his God had forsaken him: And seeing he is such an high Priest, as therefore was subiect to our infirmi- ties, that he might haue compassion on vs, and satisfie all our greatest infirmities and abasings vnto vs, by these his sufferings, & seeing hee was therefore thus tempted, that he might succour vs in our greatest ten- tations; and by his agonies hath taken away the sting of our greatest defections; that so they shall not onely not hurt vs, but also procure gracious pro- seruatiues vnto vs, to preuent worse ends, seeing hee hath overcome that heavy distresse, and now triumphs for vs in Heauen, and makes continuall intercession for vs, in our greatest emptyings; seeing his fulnesse of joy is ours already in title and possession; yea, so farre in use as may fit vs to the like fulnesse: therefore, also in Christ are we more then conquerours, and that wee may haue experience of our glorious victory in him: therefore it pleaseth our good God to leaue vs thus far to this heavy distresse, that so in these our sufferings, wee may be conformable to our Head, and thereby haue a testimony, that wee are his true and louing members, who in althow sorrowes had his portion at the full. And so suffering with our Saviour in this bit- ter agony, we may not onely as lively members fulfill

7. Remember the sufferings of thy Saviour

His glorious conquests.

2. That it is
an argument
wee are truly
conuerſed, be-
cauſe Satan
challengeth
the ſame, and
ſeekes to re-
uerſe,

3. That theſe
inward bleſ-
ſings prevent
outward baits
of pleaſure.

in our ſoule and body, the ſufferings of our ſauour,
but ſeeing he is now gone vp, and will draw vs all af-
ter him; therefore will he alſo plucke vs vp vnto him;
euen out of this horrible pit; and make our triumph
and victory to bee more glorious, by how much wee
haue endured with him; and for him greater caſtigation.
Eſpecially if we conſider, that were wee not pluckt
out of Satans poſſeſſion, did not the ſtronger man now
poſſeſſe vs, we ſhould be quiet and ſouzelled in ſecu-
rity. That ſtrong man would not now ſeek to reenter
in againe; hee would not thus queſtion and labour to
confound our bleſſed hope, if our hope were onely in
this life; becauſe now wee are trauiſying towards
Heauen; therefore doth hee thus labour either to diſ-
appoynt, or at leaſt to interrupt our journey thither,
and at leaſt hereby to make it more vncomfortable
and tedious vnto vs. And it is not good for to haue
this experience of his malice; that ſo wee may ſtill be
put to the tryall of our ſound walking in this way,
that we may walke more humbly and watchfully with
our God, that ſo we may more heartily ſaunt and long
to beat our journeyes ende; that ſo we may make more
ſpeed ſo come to the wiſhed habitation. Doeth not our
wiſe and gracious God toine about this malice of Sa-
tan in troubling vs within; to prevent many worſe
baits and allurements of the world, and the pleaſures
thereof; which might happily more diſtract vs out-
wardly, and hinder our journey, which happily would
take more place with vs, if we failed with a conſtant
gaze of inward peace and joy. Is not this an vndoubted
teſtimony of the ſoundneſſe of our conuerſion? Is not
this a gratiouſe meanes to growth and perſeuerance?
If now in the next place, it ſhall be ſuggeſted, that though
indeed our ſauour Chriſt endured ſuch bitter agonies,
yet he was God, and ſo by the power of his Deity, o-
uercame theſe extremities: as for vs, we may not pre-
ſume vpon any ſuch power, and therefore may not
expect

expect the like issue? Consider wee that what power the Lord lesus was invested wth hall, is belongs also vnto vs, because Christ is ours; and the same power which raised vp lesus from the dead, will also raise vs vp out of our lowest abasing. And therefore, howsoever wee cannot yet be perswaded of the particular will of our God in our present recovery: howsoever this sense of our owne vnworthinesse may for the present stand between the sight of Gods loue, and our faith, that we cannot apprehend what wee so heartily desire, yet let the power of our faith breake through the fogge of our desert, and ascend freely to the power of God, perswading our selues, that our God is able to recover vs to what we would, or at least to sustaine vs in our greatest extremity. And,

That God is able to deli-
uer vs.

Haue we not a liuely euidence hereof euen from our present condition, whether we consider our vnworthinesse, which seeks to blind the eye of our faith, or respect our present abasing, which intends to sink vs in despair for if we shal lay to heart what we haue deserved, might we not long agoe haue been plunged into the sense of these torments which now wee feare? might not hell haue deuoured vterly, which now doth but gape vpon vs. Nay if wee shall acknowledge vnfaignedly our present desert, might we not be giuen vp to a deeper measure of distresse, then possibly we could beare? might we not breake out into more desperate blasphemings and horrors, to violence against our selues, then yet by Gods mercy wee are left vnto? surely if wee consider what Satan would haue, we may build vpon it; that as it is our damnation which he aymes at, so hee cares not how soon he finish his work, that so he may haue more worke to encrease his own damnation. He would not be contented to scarre vs onely with the feare of hell, but his desire is to fill vp hell with speed, & so to plunge vs in irrecoverable torments. And therefore as we may behold here the power of our God in bridling Satan,

1. Proceeded from the sense of our present decay.

2. From the conscience of our desert, and so what we might haue fallen into thereby.

4. That God is ready to deuils in irrecoverable torments. And therefore as we may liue vs, and willing to helpe vs.

noe that he hath not his son lying at vs, that yet wee
are not past hope. So if we shall say hereunto the con-
science of our vnworthinesse, wee may safely con-
clude, that the loue of God appeareth also in this his
dispensation, not dealing with vs according to our
deserts; but in this shew of his anger, remembring
mercy; and sustayning vs by his mighty power from
sinking vtterly.

And therefore, that we may hence gather this con-
clusion, that though we fall, yet wee shall rise againe;
because the Lord puts vnder his hand, seeing Satan
will now put hard to vs, that the time is past, that our
hope is perished from the earth; therefore learne wee
thus to expell these fiery darts.

First, consider wee that Satan is a lier from the be-
ginning, and therefore conclude wee that the time is
not past. The rather

9. That the
time is past.

2. Because wee must know that the times and sea-
sons are in the Lord, onely to dispose and determine
of; It is counsell to Satan presumption so to conclude.

3. Wee haue hereby a gracious euidence, that the
time is not past: because wee yet liue, and are capable
of mercy; and the means of mercy are yet tendered
vnto vs; yea, wee haue need of Gods mercy, we feele
the want of it, and therefore it belongs vnto vs: now
is the time to be partaker thereof, seeing our God is an
helper in the needfull time of trouble: Nay, we hear-
ily desire it, and neglect no meanes to obayne the
same, seeking this comfort where it may bee found:
and therefore they that seeke, shall finde; and if wee
knocke, it shall bee opened vnto vs, our will is to be
deliuered; as it is of God, and not our selues, so be-
ing his gift, hee will perfect the same in fulfilling our
desires; it argues him willing to helpe vs, because hee
giues the will to desire it; and our will shall bee ac-
cepted, till he accomplish it.

If yet our grations God differ to helpe vs; If hap-
pily

pily our afflictions encrease, even while we seeme to be deliuered from them. If the more we pray the lesse comfort we find, the more we are put off, the more Sathan rageth, and so happily prouokes to impatience or defects with distrust. Know we for a certaintie, that the more the diuell fareth the shorter, is his time, the more we pray and obtaine not, the more is obedience tried. That we pray because we are commanded, the more is our faith tried, that we can wait on our God with patience, that so patience may bring forth his perfect worke. The lesse comfort we haue for the present, in any seruice of God, the more is behind in the acceptable time.

Meane time know we, that it is no meane portion of comfort to hunger after Gods countenance though yet we haue it not; It cannot but yeeld sound comfort to the poore soule, to be contented with the will of God, yea though the Lord should kill him, yet not to cast away his confidence: and yet to obey his will in hungering after a further measure, that so it may be vnto vs as we doe beleue.

And shall Beggars be their owne caruers herein, 7 This serueth not God know what is fittest for vs. Haue we not prouoked our God to deale far more sharply with vs, and is it not his mercy that we are not vtterly consumed, are we fit to be comforted, before we are healed? And do not our great sinnes require a sharpe conuasiue can we be brought to sound repentance, till we be cast out of our selues, and but by a sentence of death; even by the terrors of hell must we not haue some sence of what we haue deserued, that so we may by repentance auoide the vengeance to come. And may it not now so fall out that the Lord will not heare our prayers, because we regard iniquity in our hand, shall Israel preuaile, while the excommunicate thing remaines. Are we fit for the comfort and ioy of Gods fauour so long as our sinne stands before him to grieve his spi-

The more
ger the tem-
pation, the
shorter and
more comfor-
table is the

7 This serueth
to reue and
trie the found-
nes of our
repentance.

¶ God knoweth what is fittest for vs, and he doth what is best for our present condition to bring vs to repentance

¶ The way to prevent Satans accusation is to accuse and iudge our selves.

¶ That we are not the great sinners.

rit, must he not goe vnto his place, that we may seeke him diligently?

And therefore in stead of complaining on God, that he hath done vs wrong herein, let vs in the name of God complaine against our selues. What is it which he could haue done, which he hath not done vnto vs? And what haue not we done against him which we should not doe: how haue we not in all things required him euill for good. And therefore in stead of desiring comfort, let vs search and trie our hearts how we haue offended our gracious God, let vs iudge our selues that we may not be iudged of him: so shall we take Satans office out of his hands in accusing of our selues, so shall we stop his mouth, and confound his malice, and making hereby our way vnto the throne of grace, we shall find the blood of Iesus to speake better things for vs then the blod of *Abel*, first to wash vs thorowly from our sinnes: and then to minister ioy and gladnes vnto our soules.

For our further comfort herein: because when we are about this practise of iudging of our selues, and the Lord by this inward rod drawes vs thereto: It is now Satans policie to keepe vs in these distractions, and so to sucke vs in despaire, by perswadings that our case herein is singular! Either none are so grieuous sinners as we are, or else none so deeply plunged in this extremity as our selues.

Therefore learne we this, to resist his fiery darts.

First, though we should be the greatest of all sinners, yet shall the mercy of God appeare the greater in pardoning so grieuous a sinner, more glory shall redound to his name, in being so incomparably mercifull: more loue is due from so great a sinner, more care to please so bountifull a Father.

Secondly, it will not appeare that we are greater sinners then any: so long as we feele our sinnes and desire to be eased of them: seeing these two things make

make vp the measure of sinne: either not to feele sinne Who is the
for all, by reason of hardnesse of heart, and the consci- greatest sinne
ence being past seeking, or else to despise and reiect
the remedy against sinne: though we haue some sense
thereof either through Pride that we need it not, or
through despaire that we thinke it will doe no good.

Thirdly though we are not the greatest sinners in
comparison of others: yet shall it not be amisse to
commence our selues to be such: partly because we know
our owne estate best, and not others; and therefore in
this respect we may esteeme our case more hainous
then any other: and partly because we are more en-
flamed with the loue of Christ, and so in the abundance
of his loue doe discern our vnworthinesse and cor-
ruptions more and more in our selues. That so still we
may more deny our selues, and labour to be found in
Christ, not hauing our owne righteousness: ought we
not in charity to thinke others better then our selues,
may we not hope the best of the worst, because the
Lord may recover them: And is there any outwardly
so vile, but that our hearts tell vs we find far more fear-
full corruptions within vs, then possibly we can chal-
lenge others by that which appeareth outwardly: and
shall not our charity to others call vs more into our
selues, that so we may more narrowly search our owne
hearts, more iudge our selues, that we may not be iud-
ged of the world? shall not the sence of our vilenesse
make vs more compassionate vnto others, that so the
Lord may haue compassion on vs? And can we be too
vile in our eies, that so we may hunger more earnestly
after the mercy of God? And therefore though others
may be greater sinners then we, yet is it wisdom for
vs to feele our selues to be the greatest, that so there
may be no place left for going further on the score,
that we may now thinke it sufficient that we haue
spent the time past, yea too much that we haue already
so prouoked our God, that we may not deferre our re-
pentance

It is not
vnprofitable
to commence
our selues to
be the great-
est sinners.

prestance any longer, that the meane of God may not
be reiected of vs. If we wisely consider the policy of
satan herein, howsoeuer he lay to vs that we are the
greatest of all sinners, yet hereby he intends to plunge
vs deeper in sinne, to driue vs to despaire, that so we
may despise mercy, & so deprive our selues of the possi-
bility of it. And therefore to admit wee were
the greatest sinners, though we seele our selues to be
in worse case then any, this shall be a meanes to be
more emptied in our selues, the more to faint after the
mercy of God in Christ Iesus. Nay is it not satans po-
licie by perswading vs that we are of all sinners the
chiefest, if he cannot plunge vs in despaire, yet to make
vs secure and carelesse: We know the worst, and there-
fore let vs make no bones of sinne, let vs not trouble
our selues with any such reckoning, Gods mercies are
greater, Christ merit is sufficient, doe we what we can
Gods purpose can not be altered. Thus doth satan
play vpon the left hand, and on right, now vrging to
despaire, because neuer any so bad as we, then prouo-
king to presumption, be we neuer so bad. And doth
not our wise, and gracious God bring light of this
darknesse, that because we are so vile, therefore we not
presume any further. It is the wonder of Gods lofe
to render grace to so great sinners, and shalbe the gla-
ry of our father to giue hope to such castaways: it
shall be our greater comfort that he accepts such for-
lorne wretches: It shall be our greater care now to re-
deeme the time, and to labour more abundantly in
more powerfull obedience, to testifie againe our loue
to so exceeding bonnifull a Sainour. And shall we
then doubt that our God will againe receiue vs into
fauour, who hath so freely loued vs being his enemies.
And therefore,

To this end
call to mind
former mer-
cies.

Be we wise now to call to mind the dayes of old,
remember we that the fauour of God hath formerly
shined vpon vs, meditate we of the wonderfull things
that

that the Lord hath done for our soules, and can the Lord forget to be mercifull? shall the covenant of the day and night be broken, that then should not be day and night in their season. Then may the covenant of the Lord be broken with his seruants; surely al the armie of Heauen cannot bee numbred, neither the sand of the sea measured, so will the Lord multiply his mercies vnto his children, so will he neuer faile them, nor forsake them: though a mother should forget the fruit of her wombe, yet wil I not forget thee, saith the Lord, though I correct thee in iudgement, yet will I not viterly cast thee off: *Jerem. 30. 11.* saith the Lord: for I am God in the midst of thee, whom I loue, I loue vnto the end: *Iob. 13. 2.* and therefore for a while haue I forsaken thee, yet in euerlasting compassions will I gather thee againe, *Esay 54. 8.* As I haue sworne that the waters of *Noah* shall no more goe ouer the earth; so haue I sworne, that I will not be angry with thee (for euer) nor rebuke thee (to thy destruction) yea well may the mountaines remoue, and the hills fall downe; though heauen and earth shall passe, and the night and the day shal be no more: neither yet shall the covenant of my peace fall away sayth the Lord that hath compassion on thee; for my word endureth for euer; I haue sworne by my holinesse, that I will not faile *David.*

And what shal then separat thee fro the loue of God, ^{12. That all the Saints haue drunken of this cup vnto thee.} shall thy greatest sins serue to magnifie the loue of God vnto thee. Oh, but here Satan doth reply that herin thy case is singular, neuer any so deiected and cast down as thou art: the saints of God haue passed their time more cheerfully, they haue been confident in God, resolut of his fauour: they haue been heard of the Lord, in their greatest extremities, they haue been delivered & reuiued again: and therefore, seing thou remainest stil in this agony, & canst find no cōfort, hath not the Lord forsakē thee, that reiects thy prayers, that neglects thy teares, seeing thy afflict.ō encreased, thou seest no end therof.

M

Surely

Surely the Lord giue vs vnderſtanding in al things, ſay our caſe were ſuch as neuer were any like vnto vs, yet may not the Lord doe with vs what he will? if he ſhould caſt vs into hell, ſhould we not deſire his glory aboue all things? And if by this our greater abaſing, he intends to propoſe vs as enſamples to them which ſhal beleeuẽ in time to come, to make vs preſidents of his exceeding mercies; ſhall not he haue the more glory, and we haue the more comfort in the end? And yet for our preſent comfort herein; is there any temptation here befallen vs, that belongs not vnto man? that the Saints of olde haue not gone before vs in, that euery childe of God, more or leſſe, muſt certainly vndergoe: nay, haue not many of Gods children exceeded vs in this temptation; conſider wee the example of *Iob* and *Dauid*, of *Ieremie* and the reſt? haue not the venome of Gods arrowes drunke vp their ſpirits? haue they not broken out into many bitter complaints and blaſphemies, through the extremity of their paines? haue they not euen ſeemed to forſake the Lord, and giuen ouer their intereſt in his loue and goodneſſe, *Ier. 20.* And hath the gracious Lord yet kept thee from theſe horrible out-breakings? or mayſt thou happily bee leſt ſo farre as the worſt? yet ſeeing our gracious God hath reſtored euery one of them; yea, then reſreſhed them when they haue bene at the worſt, will he not alſo raiſe thee vp againe, oh thou of little faith?

Iob 3. 1. 6. 2.
Pſal 77.

14 That God
differs our re-
ſtoring and re-
freſhing in
great mercy.

If thou thinkeſt he will not, becauſe he doth it not, conſider how long this rod hath lien vpon thy betters, and canſt thou not bee content to ſtay the Lords leiſure as well as they; ſhall not the Lord recompence thy longer ſtay with more durable comforts? Had not *Dauid* theſe buffetings euen all his life? haue not many of Gods deare children bene exerciſed heerewith to their death, yea in their death haue been hereby ſtumbling to the world, as if they died deſperately, vnto whom their holy life & doctrine was a condemnation,
because

because they would not bee reclaimed thereby; and shall this encourage to prophaneſſe, and exclude verily repentance, to ſee ſuch die ſo vncomfortably, whoſe life was ſo conformable to the word, ſo contrary to the world. And therefore though I cannot heere promiſe thee any time when the Lord will returne thy captiuitie, and reſreſh thee with former comfort; yet I dare promiſe thee that there is a time of reſreſhing, Act. 1. 19. at hand. And whatſoeuer thy emptying bee now, yet then thou ſhalt be filled with the fulneſſe of God, and ſo enioy at his right hand pleaſures for euermore; yea all thy abasings in this life, ſhal be meanes to further and haſten thee thereunto; if thy afflictions are at the worſt, they will haue the ſooner end, and thine euerlaſting ioyes ſhal be begun the ſooner; though it ſhould by thy death, yet thou ſhalt be a great gainer by it. And I dare promiſe thee further, that the Lord will lay no more vpon thee then thou art able to endure, 2. Cor. 10. 13. but will giue an iſſue with the tentation, that thou mayſt be able to beare it, though the righteous periſheth, and no man regards it, yet they are but taken away from the euils to come. *Eſay 57. 1. 2.*

2. They ſhal reſt in their beds, & ſorow ſhal ſlie away. *15. That we*
 Only here let me adiuſe thee to ſtay thy ſelfe herein *muſt not*
 by theſe rules; Firſt, that thy God will not eſteeme of *iudge our*
 thee, as thou art in thy tentations, they proceed of Sattans malice, and thine own infirmity; & therefore thy *ſelues by our*
 gracious Father will not impute them vnto thee: yea *tenations.*
 thou ſtriveſt againſt them, & condemneſt them, & therefore thy louing Father will not condemne thee for theſe.

Secondly, be thou wiſe to iudge of thy better part, thou ſtriveſt and canſt not preuaile, thou prayſt, and art not heard: what then, are thy prayers not heard at all, becauſe thy particular request is not granted? Is not thy perſon euerlaſtingly accepted, and ſo a cuppe of colde water ſhall not looſe his rewarde. In the name of G O D I adiuſe thee therefore not to iudge

peremptorily of thine estate by any present or particular action or successe. Is not the Lord wise to turne thy sinnes to good, and will he then let thy true endeauours fall to the ground? though hee answers not thy prayer in yeelding thy particular request, yet doth hee not answer it better, in giuing thee still grace to pray vnto him, doth he not recompence thee bountifully in teaching thee patience to wait vpon him, and must not patience bring soorth the perfect worke? hadst thou not then need of patience, when thou hast done the will of God, that thou mayst receiue the reward: and what is the reward thou waitest for? is it only that thy prayers may bee granted for the present? mayst thou hereby happily haue thy reward already, and so to bee deprived of that great recompence of reward. And doth not the Lord begin this recompence in answering thy prayers to what is fit for thee? doth he not prepare thee to this recompence, by enabling thee hereby to patience to possesse thy soule, and to waite the good pleasure of God? doth hee not hereby teach thee to commit thy soule in welldoing into the hand of thy gracious Creator, that so thou mayst work out thy saluation in feare and trembling, and so be made meet for that glorious inheritance.

To ouercome
idlenesse, and
walke faithfully
in our
callings, renu-
ing our repen-
tance for for-
mer failings.

3. And therefore let my adjure bee pretious vnto thee, not to disquiet thy selfe for delay of comfort, but rather to take heed of idlenes and curiosity, whereunto Satan will now labour to draw thee, as taking aduantage of thy dumpishnes and distraction. Be diligent in Gods feare, so farre as thou knowest in thy calling God hath placed thee in, & iudge thy heart soundly for former failings, and then I dare assure thee thou shalt not want comfort in thy obedience vnto God, if fit for thee for the present, and the more thou fittest thy selfe hereby for ioy, the sooner it shall returne, either in this life, if thy wayes are now constant and more spirituall, or else in the life to come neuer to faile againe. But of this

this more hereafter, and commenced, and especially in a treatise (if God will) to bee published to this purpose, called *the Cure of a wounded Spirit*.

If yet thou art doubtfull of thy abiding in loue: As thou maist decay; so thou art iealous of thy self herein:

I say vnto thee, Blessed is the man that feareth al-
waies.

Prou. 28. 25.
How to know
whether we
haue left our
first loue.
By these
markes.

And that thou maist be resolu'd, whether thou art decayed or no, obserue for thy triall these markes therof: which are apparant symptomes of the leauing our first loue.

1. Know thou that if thou hast lost that peace of conscience, wherby thou wast wont to come with boldnes into the presence of thy God, and powre out thy soule in strong cries and teares vnto thy God, and so canst not pray with that euidence, as in former times, with that patience and constancy ouercomming thy God.

2. If thou growest fearefull of tronbles, and vsest carnall policy to preuent them.

3. If thou growest worldly and couetous, withdrawing thy hand from the necessities of thy brother, and neglecting the occasions of charity, &c.

4. If thou growest negligent in hearing the word, contenting thy selfe either with none, or an vneffectuall Ministry.

5. If thou canst dispense with thy selfe in vaine sports and recreations, gaming, vaine talke, &c. wherof heretofore thou madest some conscience, wasting thy time and wit in them.

6. If thou canst frame to all companies, and temporize with each, as presuming vpon thy protection, from thy Christian calling. Ephes. 5. 1.

7. If thou art afraid of death, and neglectest the daily and constant examination of thy waies, and holy duties in priuate, vnto thy God.

8. If thou canst so ioy in these earthly things, as ei-

ther not to feele a loathfomnesse in them, or not to vse them as sparkes to increase the fire of thy spirituall ioy.

9. If thou measurest the happinesse of the life to come, by that sense which for the present thou hast thereof; thou dost not liue by faith, and therefore thou hast lost thy first loue.

Symptomes
that follow
the leuuing
of our first
loue.

And for thy comfort obserue herein an especiall mercy of thy God, that there will follow this losse of loue:

1. *Inward trouble of conscience*, which will giue thee no rest, till thou hast resolved thy case with God, and recovered: Psal. 6. 38. &c.

2. Some outward *sensible stripe*, either in thy goods, person, children, to open thine eyes the better, and bring thee to repentance, Iob. 33. 15. 16.

3. Now the world will not faile to flatter thee, and as it were to owne thee, that so thou maist suspect thy selfe the rather.

4. And yet that thou maist discern the worlds loue, thou shalt not want some mocke and reproach, to cast the durt of thy decay in thy face, that so thou maist be ashamed and confounded in this decay.

5. And happily thou maist be giuen vp to some *grosse sinne*, the more to discredit thee with the world, that so thou maist not be corrupted with the flattery thereof.

And therefore thus thou maist recover out of this decay:

How to reco-
uer first loue.

1. Rest vpon the *promises of thy God*, that thou shalt recouer, out of any effects that proceed from thence, and thy latter end shall be better then the beginning.

2. Meditate on the *former experience* of the ioy of the spirit, that so thou maist presse the Lord from his wonted mercies. Psal. 77. 1. Sam. 17.

3. Consider the meanes that the Lord vsed to plant this ioy and loue in thy heart, and by the same know, that he will renue this worke, and therefore at no hand be driuen from the meanes. Cant. 1. Cant. 4. 5.

4. Resolve

4. Resolue that thy former estate was better then now.
Ose 2.8.9. and therefore returne to thy first loue againe, that so the Lord may renue and increase thy loue vnto him.

5. Acquaint the *experienced souldier* with this thy estate, that so he may be a meanes to quicken thee againe.

6. Giue we not ouer our pursuit of these comforts: spare we no paines: thinke we all time too little. impose we extraordinary afflictions, as fasting, and so groning vnder the burden, and detesting our selues: giue we the Lord no rest, till he hath returned to his rest, and recovered our decaies. Cant. 5.

To this end vse we the meanes before set downe to recouer from Apostasie,

And be we comforted, that we shall not altogether loose our labour, though we haue left this loue.

How far we shall recouer.

1. Either we shall recouer what we haue lost in the same kinde, namely the like ioy and extraordinary comforts of thee

2. Or else if we haue it not in this fruit of our loue, yet we shall be sure to recouer in another kind, which shall be more profitable to further vs to happinesse.

3. As the lesse we feele this loue, the more we shall expresse our care to vse all holy meanes whereby we may recouer it againe:

4. The more we shall learne to liue by faith in the expectation of a greater measure,

5. The more compassionate thou shalt be to others that are cast downe by this affliction; and so labour more earnestly to raise them vp againe; that so together with them, thou maist be perfected. Heb. 11. ult. that so maintaining the fellowship here on earth, thou maist be better fitted to the communion in Heauen:

6. And as thou hast hereby greater occasion to aduance the mercy of thy God in not leauing thee altogether

ther, in sustaining thee so wonderfully, and saue thee in this thy decay, so shalt thou be prouoked hereby to trust more perfectly thy God, though he should abase thee further, not only in leauing thee to this inward triall of a languishing spirit, and eclipse of ioy, but, as the manner of Gods prouidence is to prepare vs by these inward afflictions to outward troubles, for the further triall of our faith, and increase of his power and mercy in our protection and deliuerance. It now it shall please our glorious God to lead vs through fire and water, to pronounce a sentence of death against vs, that we may not trust in our selues, but in the liuing God which raiseth from the dead. That so after we haue suffered a little, we might be fitted to eternall ioyes: that so in our outward sufferings our inward consolations may abound? Is not here a gracious recompence of our former losse? Is not here a maruellous meanes so to restore the same? that God may haue the glory, that we by this meanes may be prepared vnto glory? shall not our loue be now gloriously tried in suffering for the wiil of God? shall it not be much more testified in endaring so great afflictions? shall it not hereby be purged of all selfe-loue and carnall respects, that so it may be fitted to fulnesse of ioy? shall not our patience here be tried, in waiting the good pleasure of our God, that so we may be perfect, and intire, wanting nothing. 1. Iam. 3. 4.

Surely howsoever it fall, yet let it comfort vs that the holy Ghost doth not here challenge the Church of *Ephesus* that it hath lost all her loue, or that it hath absolutely lost her first loue, but only that it hath left it for a time, and therefore it may recover againe. And it hath but left her first loue, not altogether is bereft of all loue: well may it leaue it first loue, but it shall not loose all.

And for our further satisfaction, take we these rules that we are soundly in some measure recovered, and haue

haue regained true ioy and comfort of our saluation.

1. If our ioy beeing restored, wee are also more enabled in the practise of godlinesse, growing more in grace, and in obedience to the word.

2. If our ioy bee daylie accompanied with sorrow for sinne, and feare of our selues that wee may fall againe, with more sobriety in the vse of worldly comforts, and more hunger after durable ioyes.

3. If wee are more weaned from the loue of the world, and take lesse ioy in the flesh, and earthly things: knowing no man after the flesh.

4. If we can reioyce in the further encrease of the Church, and flourishing estate thereof abroad, though it go not so well with our owne particular.

5. And can also weepe with them that languish abroad, though our owne cup run ouer.

6. Still submitting our selfe to the crosse.

7. And triumphing in our greatest tribulations.

8. If our ioy be powerfull, to raise vs daily from sinne, that so renewing our repentance it may be increased.

9. If it be sincere and pure, not so much resting in our selues, as that God may haue the glory, euen comforting our selues that for Gods sake principally we haue done his will, and not for any by respects vnto our selues.

And this is the last lesson to be obserued out of this Scripture: Namely;

That the Saints shall not loose vtterly, though they may leaue for a time their first loue: Luk. 11. Psal. 92.
2, Tim. 4. 19.

1. Because the Lord hath promised to continue his loue towards them: Ioh. 13. 1. Ioh. 17. Ierem. 31.
33. &c.

2. Their afflictions doe tend to their perseuerance, as purging out their sinnes; E/ay 1. 35.

3. Their sinnes turne to their continuance in graces

Dott. 7.
The Saints
shall not loose
their first loue.
Reason 1.
O/s. 2. 19.
E/sa. 49.
E/sa. 37.

1. as making them afraid of sinne: 2. and more expert
to conquer the same: 3. more fit for grace, by making
them more humble and hungry after it: 4. more mercifull
to others, and therefore mouing the Lord to haue
more compassion on them:

4. His hand is continually put vnder vs in our greatest failings, and therefore wee shall rise againe: Psal.
37. 24.

5. His end in leauing vs for a time, is to make vs
take faster holde on him, to make vs more deny our
selues, that we may be found in Iesus Christ in heauen.

6. Their Sauiour liueth, and triumpheth, to make
them more then conquerours: Rom. 8. 36. 37. Ioh. 12.
32. and to draw vp all after him.

7. The spirit and word shall abide in them, to hold
them on in grace: Ioh. 15.

And therefore,

1. This condemneth the blasphemie of Papists,
who teach, that the Saints may fall finally, and therein
doe impeach the power and faithfulness of God; or
that they may so loose their faith for the present, that
it must be repaired anew againe.

2. It checketh the insolencie of the wicked, that reioyceth
at the falls of the Saints, and insult ouer them,
seeing that though they fall, they shall rise againe: Mic.
7. 9. Psal. 41. 11.

3. As also it reprocueth the infidelity of the Saints,
who doubt of their recovery, and wrong the faithfulness
of God, and power of their faith, grieue the blessed
Spirit, and deny in a sort the merit of Christ.

4. Heere is first instruction for the world, to iustifie
Gods faithfulness, seeing hee doth not forsake for euer:
Lam. 3. 24. 25.

5. Heere the Saints are lessoned, as to feare their
falls, and not to sinne vpon presumption of recovery;
so not to distrust of Gods mercy in their greatest failings,
seeing the Lord is faithfull, and they shall recover,

yet, though not so sensible a measure as before they had yet sufficient to fitte to the enioying of that happinesse that the Lord Iesus hath purchased for them. And therefore let them vse the holy meanes that they may recouer, namely such as are before laid downe, in the recouery out of apostasie, and regaining first loue, and hold out to the end. And if happily with all our labour we shall yet be to seeke of what we would haue: For the further satisfying and comforting of the conscience, obserue we thdse two things.

First, that it is one thing to leaue our first loue, and to be luke-warme neither hot nor cold.

We may not haue such feeling of Gods loue as formerly we had, and this may prouoke vs to more industry to recouer againe, as the ioy of Gods spirit may be an occasion by reason of spirituall pride, that we may remit of our zeale, and yet we may still be resolute in iudgement: what should be done though happily in our practise we may abate of what we haue formerly done. 1. Wheret as luke-warmnesse ariseth from a peruerse and deceiued iudgement, that we are rich, we want nothing, and therefore what need we now be so earnest and painfull, why may we not abate of our labours, and sit downe and take our ease, may we not be wholly, &c. 2. Hereupon it is another note of luke-warmnesse to grow indifferent to any side; to be between both, ready to entertaine what may stand with the streame, and so to runne with the tide as occasion serueth. But it is not so with such as haue simply lost their first loue, they are neuer quiet till they haue recouered againe: they cannot endure any other loue to share in their affections, oh it reioyceth them to consider what a true and faithfull loue they had; they are now more fond of him, when he absents himselfe at every stone must be rowled, all corners searched, to find him againe. Cant. 5. and they giue not ouer till they haue recouered him.

Difference
between
leaving first
loue and luke-
warmnesse.

1. That there is great oddes between losing our first loue, and loosing it altogether: we may leave, in regard of a former measure, and yet hold a true gaine which shall cleere vs of luke-warmnesse: and though we leave a measure, yet we loose not all, because the least remaining will be a meane to recover againe, if not so much as we haue had, yet so much as shall serue both to keepe from finall apostasie, and further to eternall glory.

6 And therefore here is matter of exceeding consolation to the elect of God, not to trust their owne vnbeleeuing hearts, much lesse Satans lies; but to rest on the faithfulness of God, not iudging themselves by what they are in their decay, but by what they were in their first loue: and so pressing the Lord in his faithfulness, and their former experience, they shall be upheld in their greatest failings, by a secret power, and in good time the Lord will appeare vnto them to bring forth their righteousness as the light, and their well-doing as the noone day, that so their latter end may be better then their beginning.

Glory be to the Lord Iesus.



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